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Without Concealment----Without Compromise.

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Selections.

The following clear and stirring article is, I am told, from the pen of W. H. Channing. It is the leading article in the first number of the Free State Rally:

THE QUESTION.

The address of the Massachusetts State Texas Committee presents the question that is to be decided at the ensuing session of Congress.

Shall sophistry and subtle appeals to patriotic prejudices, shall party spirit and mercenary intrigue, shall arrogance and assumption succeed in diverting the people's attention from the real issue?

The struggle is not between the North and South; there are freemen in Maryland, Virginia, Kentucky, Tennessee, North Carolina, in every Southern State, indeed; aye, in Texas herself, whose wishes, interests, and principles are against this proposed extension, upholding, and perpetuating of Slavery.

The question is, Shall the faction of the SLAVE POWER rule this NATION? Shall three hundred thousand slaveholders dictate their policy to this People of United Freemen? Shall a mere handful of oligarchs and aristocrats domineer over these twenty millions of republicans? This is the real issue to be determined by the adoption or rejection of the slaveholding Constitution of Texas.

Shall despair, supineness, cowardice, or sloth, entice the free citizens of the Union to bow their necks for the yoke, and hold out their hands for the fetters, which the slave power avowedly threatens?

Shall any pretext, delusive as dazzling of momentary gain, induce this professedly Christian, civilized, free, enlightened people, by legislative act, deliberately to re-establish the inhuman and unnatural, unchristian, and unrepublican, impolitic, and impious custom of slaveholding, slave-breeding, slave-trading, over the vast territory, which half-barbarous Mexico had consecrated to universal liberty?

Will the people of the United States thus, by a national act, uphold Slavery? thus, by a national act, oppose Emancipation?

Be it distinctly understood, and solemnly considered, that the question now before us as citizens of this nation, is—not, whether for the sake of peace, we, the freemen of the land, will passively endure the exactions of the slave power upon ourselves; but whether we will become active participants in its atrocious schemes, make ourselves accessories in its criminal violation of the fundamental principles of our common and constitutional law,—give our legislative sanction to its spoliation of a sister republic—and pledge our aid in its avowed policy of indefinitely extending through space and time, the horrors of Slavery, and retarding, or preventing, forever, Emancipation?

In a word, the question is, not whether we are willing to suffer, but whether we are willing to do this monstrous wrong.

We cannot occupy a neutral position. Shall we meet the proposal individually, with a remonstrance or a welcome? Shall we collectively meet it, through our representatives, with our vote, or our veto?

Can a freeman be found mad enough to aid this suicide of the nation?

The time is at hand for the final decision.

The slave-power is resolute, strongly banded together, confident of triumph. It is elated with the prospect of enduring empire. It points the way to endless conquests. California, Mexico proper, Cuba, are its prospective prizes. It looks to the freemen of the land as to its willing vassals. It claims for itself the Chief Executive, Legislative, Judicial, Military, and Naval functions. Its grasp is on the sceptre of the nation.

Shall we yield farther to its constant aggression? Shall we any longer tolerate its usurpations? Shall we become its willing serfs?

Texas, under the dictation of the slave-power, has adopted a Constitution, not only establishing Slavery, but making emancipation, in fact, impracticable. Shall such a Constitution receive the seal of approval from this Union of freemen?

NEVER! in the name of God, of Christ, of humanity, of our ancestors, never!

Let us strengthen our Representatives and Senators, fellow-citizens, for the coming struggle, by our sympathy. Let us show them that unmitigated scorn will be the just retribution for every traitor and trimmer. Let us manifest our resolve to stand firmly in defence of justice, of humanity, of right,—to protect the principles and institutions of the nation uninjured—to transmit the legacy of the Past unimpaired to the Future. And when the question is put—"Shall Texas, with her slaveholding Constitution, be admitted as a sister State into the Union," let the unanimous voice of every freeman be NO!

From the Free State Rally and Texan Chain-Breaker.

At a meeting of citizens, *without distinction of party*, held at Cambridge, October 21st, 1845, a large Committee was appointed to act against the admission of Texas as a slave State. That Committee, composed of men from different parties, issues the following

ADDRESS:

TO THE FRIENDS OF FREE INSTITUTIONS IN MASSACHUSETTS AND OTHER FREE STATES.

Fellow-Citizens:—The Texas question is yet UNDECIDED. That question, so far as it is of any importance to the United States, or Mexico, or mankind, is not whether the people who are to inhabit that vast territory are to be connected with this or that country, or to stand independent, but whether they are to consist of slaves and slaveholders; whether those fertile plains shall in all coming time rejoice under the plough of free labor, or groan under the unwilling and unblessed toil of slaves—slaves so rapidly consumed by their toil, that more than half our present republic shall be turned into a mere Guinea coast, to keep up the supply. The question is, whether, in order to fortify the present most unrighteous power of our slaveholders, both over their slaves, and the people of the free States, Slavery shall be created anew,—and we ourselves do it,—over a vast country, where Mexico had abolished it.

Whether this or that mode of annexation is constitutional or not,—will violate our treaties with Mexico or not,—will lead us into war or not,—though these are important questions, and perhaps not yet irrevocably decided in the wrong, they are comparatively insignificant. They have been deeply discussed. The slaveholders have carried many of the opponents of Slavery with them on these questions, acting with apparent success on their old principle of *divide and conquer*. Let these questions pass for settled. Still, the all-important one remains, that to which we have referred above. The slaveholders,—whose, from first to last, the scheme of Annexation is,—have thus far cunningly kept the discussion almost wholly away from that issue. They will use the utmost address to complete their nefarious project without raising it. But it is the real question, not at all forestalled by anything yet done, which, silently or vocally, for weal or for woe, we, by our representatives at Washington, must soon decide. Shall what nine-tenths of the slaveholders themselves acknowledge to be an almost intolerable curse to our thirteen Southern States, and what we *know* to be such to the whole country, be branded upon the virgin soil of which thirteen more States are to be made? Thank God, this is a question which the people of the free States have yet the power to decide! Whatever the opinions of any of them may be in regard to the annexation of territory, is it not a libel upon them to say that they will not *unanimously* oppose the annexation of *Slavery?* What is Slavery? Let us look intently at that point for one minute.

Slavery is a fundamental, total, and entire violation of the common sense and common honesty maxim that it *takes two to make a bargain.* Without his consent, it takes all that a man has, even that which he cannot righteously consent to yield, and gives it to another, and that other, for aught Slavery provides, may be the most unfit man in the world to receive it. Throwing a man down, body and soul, as a chattel, it subjects him to the incidents of a chattel, with this added exposure to evil, that every noble and upward tendency of his nature is treason against the authority under which he is placed, and is likely to be punished as such. If it ever fail to be punished as such, it is because the master is not yet so bad as the system would make him. All the sacred domestic relations are sacrificed to Slavery; the holiest ties that heaven can sanction, or the heart can feel, are made to fall asunder at the exigencies of property. Whips, chains, branding-irons; all the inflictions which malice or revenge can invent, are within the power of the master. The protection of life is only nominal, for, though killing a slave is no uncommon occurrence, the first master is yet to be hung for doing so in support of his authority. To teach a slave the alphabet is a crime. Thus slave law blots out from him, at one dash, God's written word. Does practice mollify the severity of law? Look at the daily and hourly separation of husband and wife, parent and child, yes, mother and infant, that takes place under the great American Slave-Trade, a trade whose favorite mode of sale is "at auction, in lots to suit the purchaser." Are the cruel inflictions necessary to inspire that fear which has to do all the mighty work of hope, in exciting to the whole of that labor which produces the tobacco crop, and the sugar crop, and the boasted cotton crop, of unfrequent occurrence? Then they are the more terrible when they do occur. Is the brunt of imperious temper, and unbridled passion, which the slaves endure, a light affair? Remember the bowie-knife horrors between the whites themselves, with which the whole South teems, and that between these same whites, whom law itself is unable to restrain from butchering each other, and the slaves, there is no law whatever.

The limits of these pages do not permit even an allusion to a tithe of the sins and miseries which flow from the accursed system of Southern oppression. Earth groans with its abominations, and nature shrinks from the recital of them.

Yet this is the system which the brazen effrontery of the slaveholders calls on us not merely to tolerate, but to extend and perpetuate, in the vast territory of Texas.

Be it as they claim, that we have nothing to do with Slavery, among them, except to be blood-hounds on the tracks of fugitives from labor. Be it, that the Constitution binds us to be deaf to the affecting appeals of the slave, to be blind to his fetters and the scars of the flesh on his back. Be it, that the United States' Constitution nullifies our consciences and religion.

Yet we will see, and we will speak when the question comes, shall we be accessory to the crime of spreading, fostering, and perpetuating Slavery in a new territory.

This is the question now before the nation, and to be decided at the next session of Congress. Texas has now formed a Constitution, which sustains Slavery, and makes its abolition almost impracticable. This Constitution she now offers to our Congress to ratify, that she may become a star in our constellation. Are the people of the North prepared to admit her? Are they ready to sanction Slavery and the Slave-Trade, with all their horrors, to an unknown extent, now, and for future generations?

Under the fostering wing of this great nation, population will spring forward with a rapidity almost unprecedented in Texas,—tens of thousands of victims of the Slave-Trade will be carried there from Maryland, Virginia, and Kentucky. A new market will give fresh impulse to the slave-breeding energies of the Northern slave States; the African Slave-Trade, too, will aid, in spite of all laws, in supplying new subjects for the man-market.

That this result will follow, is too obvious for argument. Is the North ready to become a partner in this iniquity? Have we lost our consciences and our humanity?

But the slaveholders seek, in Texas, not only a new market for their slaves, but an accession to the slave-power in Congress. The free and slave States have each 26 votes in the United States Senate. In the House the free States have 135 votes, the slave States 88.

Hitherto Slavery has bound the Southern States so strongly together, that they have contrived by union and concert, vigilance and political sagacity, always to defeat the North. But they fear lest new States to be formed from the Northwest territory should overturn the balance in the Senate, and add to the strength of the free States in the House. If Texas can be annexed, the balance in the Senate will turn in favor of Slavery, and the free majority in the House will be diminished. Half-a-dozen slave States can easily be formed out of Texas in a few years. This will give Slavery an overwhelming majority in the Senate.

Are the free States ready to deliver themselves up, bound hand and foot to the South? Will slaveholders use their power so gently and benevolently towards the North that we have nothing to fear?—The slaveholders hate the free labor of the North. They are jealous of our agricultural, commercial, and manufacturing prosperity, our increasing wealth, our free institutions. With all their bluster of chivalry, they are neither honest nor just. If Texas be annexed we need expect no more justice or mercy at their hands than they have shown to the slaves and Indians.

The most momentous question which has ever been brought before the nation since the Declaration of Independence, is now presented. Shall the voice of the United States be given for Liberty or Slavery? Early in the next session of Congress, the Texan Constitution will be presented for ratification or rejection. Whether it shall be ratified or rejected depends on the votes of members from the free States. What those votes will be, will be decided by the course pursued by their constituents. If the people of the North raise a strong and clear voice of remonstrance, their representatives must obey.

In the subsequent pages of this tract an attempt is made to show, what indeed admits of no dispute, that Texas is not annexed, much less its Slavery, and that the true way to defeat the wicked design of the slaveholders is to lay immediately before Congress an overwhelming expression of the will of the people. Every one into whose hands these pages may fall is earnestly requested to give all the aid in his power by signing, circulating, and forwarding remonstrances.

Fellow-citizens! now is the time for action. The North can send to Congress the names of more than a million voters against the annexation of any more Slavery. Use all your efforts, and doubt not that they will be successful. Have confidence in the country. Have faith in God.

To borrow the words of the venerated Channing:

"Every principle of our Government and religion condemns Slavery. The spirit of our age condemns it. The decree of the civilized world has gone out against it.—England has abolished it. France and Denmark meditate its abolition. The chain is falling from the serf in Russia. In the whole circuit of civilized nations, with the single exception of the United States, not a voice is lifted up in defence of Slavery. All the great names in legislation and religion are against it. The most enduring reputations of our times have been won by resisting it. Recall the great men of this and the last generation, and be they philosophers, philanthropists, poets, economists, statesmen, jurists, all swell the reprobation of Slavery. The leaders of opposing religious sects, Wesley, the patriarch of Methodism, Edwards, and Hopkins, pillars of Calvinism, join as brothers in one solemn testimony against Slavery. And is this an age in which a free and Christian people shall deliberately resolve to extend and perpetuate the evil? In so doing we cut ourselves off from the communion of the nations: we sink below the civilization of our age: we invite the scorn, indignation, and abhorrence of the world."

We do not propose to open the question of Annexation on its broadest ground. On the questions of territorial extension, and the proper mode of effecting it, there may be differences of opinion, which would prevent proper action in regard to the far more important question of human rights, on which it is desirable all should be united.

The great question now is, whether Texas, as a slave State, shall be annexed to the United States; whether Slavery is to be nursed and protected in that vast territory, by the wealth, power, and enterprise of this nation; whether the Northern States shall be prostrated at the feet of Southern despotism. Until this question is settled every friend of the slave, and every lover of freedom, should concentrate all his energies to save the nation from the great impending calamity.

But before inquiring what should be done, it may be well to consider the precise situation in which Texas now stands to this Union. The Democratic papers shout exultingly that Annexation is completed, and nothing but mere forms remain to make Texas, as well in name as in fact, one of the United States. Most of the other papers seem, though with more or less reluctance, to acquiesce in the same conclusion. Indeed, a very general feeling pervades the community, that we must reconcile ourselves, as we best can, to Texas, with her Slavery, as an inevitable evil.

The real fact, however, is that Texas is no part of the American Union, and no possible act of hers can make her so. Nothing but the deliberate legislative action of Congress can consummate the Annexation. All, therefore, which now prevents effectual resistance to the measure, arises from the state of public opinion. To enlighten and animate public opinion is the great difficulty remaining. Let us examine the resolution for annexing Texas: it provides, "that Congress doth consent that the territory properly included within, and rightfully belonging to the Republic of Texas, may be erected into a new State, to be called the State of Texas, with a Republican form of Government, to be adopted by the people," "in order that the same may be admitted as one of the States of the Union." This section clearly does not admit Texas, but merely gives the consent of Congress to Texas forming a State Constitution as a mode of preparing for its admission.

The second section provides that the foregoing consent of Congress is given on certain conditions.—The first is, that "said State to be formed subject to the adjustment by this Government, of all questions of boundary that may arise with other Governments, and the Constitution thereof with the proper evidence of its adoption by the people of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action on or before the first day of January, 1846."

It is clear that as this Constitution is to be submitted to Congress for its final action—Congress may either approve or disapprove of it, may admit or reject the State of Texas at its pleasure. If the Constitution be not Republican, or contains provisions inconsistent with our system of Government, or flagrantly unjust—then the duty of Congress to reject it is manifest and imperative. It being submitted to Congress for its final action can mean nothing, unless Congress is to have the right of rejecting as well as of accepting it.

The construction put upon this clause is not a new one, but it has never been questioned, so far as is known by any who have examined it. The Texans themselves so understood it, and their newspapers, when the resolutions were first published among them, complained loudly that Congress had still the power of rejecting their application after they had presented their State Constitution.

The second condition confirms this view. It says, "said State, *when admitted into the Union*," after ceding to the United States all public edifices, fortifications, and a long list of other things, "shall retain its public funds," &c. &c.

The expression "*when admitted into the Union*," could have only been used because those who framed the resolution understood that this resolution did not admit Texas. This clause too follows immediately after the clause directing the transmission of the Texan Constitution for the final action of Congress—showing beyond dispute, that the admission of Texas depended on the final action of Congress.

It does not admit of question, that if Congress does not accept the Constitution of Texas, it will remain a foreign nation.

The situation of Texas now, is in some respects similar to that of Missouri, after the disgraceful act had been passed, by which the people of the territory of that name, were authorized to form a State Constitution, without any restriction in regard to Slavery.

After the State Constitution was formed, Missouri applied for admission as a State, and a joint resolution of both houses of Congress admitted her.

But this resolution did not pass as a matter of course. It was strenuously resisted. It was carried in the House by a vote of 87 yeas, to 81 nays; and in the Senate by a vote of 28 yeas, to 14 nays.

In the case of Illinois, after a similar act had authorized the formation of a State Constitution, and a State Constitution had been formed accordingly, the resolution for admitting her as a State, was still resisted in the House, and passed by a vote of 117 yeas, to 34 nays.

If these resolutions had been rejected, Missouri, and Illinois would still have remained territories; and a change of three votes in the House, would have produced that result in regard to Missouri.

It is not necessary to recapitulate the grounds on which the admission of these two States was opposed after they had been expressly authorized to form State Constitutions. The cases are mentioned that the lovers of precedents may see that resistance is still in our power, and fully justified by what has been done on prior occasions, nearly parallel.

There is, however, one great difference between the situation of Missouri and Illinois, and that of Texas. After they were authorized to form State Constitutions, they still remained territories of the United States. But Texas, after forming a State Constitution, still remains a foreign nation; and, unless the representatives of the Northern States, hereafter consent to admit her, she will ever remain so.

The question, therefore, as to the admission of Texas as a State, is an open one; and the members of the next Congress are entirely independent and unfettered in acting on it by the resolution of the last Congress.

It may perhaps be suggested by the friends of Texas that the United States are under some honorary if not legal obligation to annex her, in consequence of the resolution of Congress—as if there could be an *honorary obligation* to commit a crime. But the terms proffered were clear. The Texan Constitution was to be submitted to Congress, and if Congress disapproved of it, then Texas should remain a foreign nation. The Texans know the feelings of the Northern States in regard to Slavery, and know, too, that the new Constitution will be resisted in Congress, because it supports Slavery. They have chosen to take their chance of the result. They know, too, the rights and responsibilities of the next Congress. It is, therefore, no breach of faith in the Northern States to oppose such a Constitution.—There has always been more or less opposition by Northern representatives to the admission of new slave States. It would be a breach of faith to our own conscience and to God, not to resist the admission of Texas as a slave State.

But some persons who have hitherto opposed Annexation, now say that further resistance is hopeless; therefore let us now submit with becoming resignation to the new order of things. With this unworthy and pusillanimous suggestion, we have no sympathy. Why should we yield before the battle is fully fought? Are we to take it for granted that the new Congress will be as mean spirited as the last? That all the Northen Democratic representatives will prove traitors, before they have been tried?

Congress will echo the will of the people, when distinctly and strongly pronounced. Shall we assume that the great majority of the people of the free States acquiesce in Annexation, before they have expressed an opinion on the subject? Man can never know beforehand the result of his efforts; that depends on an allwise Providence. But the path of duty is plainly marked out to him, and he must never cease to contend for right and justice, because he fears his efforts will prove unavailing.

The mass of our fellow-citizens need nothing so much as hope. Only let a bright example of spirit and energy be set in some one county, and the whole State will follow. Let one State rouse itself, and all the free States would shake off their dejection.

A light breaks out in the North. John P. Hale, the only Democratic member of Congress from New Hampshire who dared to resist Annexation, was in consequence proscribed by the leaders of his party. A result quite unprecedented in New Hampshire has followed. He has twice succeeded in preventing the election of the regularly nominated Democratic candidate for Congress. The thousands of Democratic citizens of New Hampshire who have voted for Mr. Hale, indicate how many of the party in that State have ceased to be the blind tools of the South. The failure of the pro-slavery and pro-Texan candidate of the Democratic party tends also strongly to prove that a majority of the people of that State are opposed to Annexation. New Hampshire is the State in which we should expect the least feeling and the least effort in this cause. If she has done so well, what may we not expect from her sister States, who have not yet prostrated themselves so humbly as she has before the shrine of Southern oppression. Let us not then despair, but strain every nerve to bring out such an expression of public feeling in the free States against the extension of Slavery, as will compel the obedience of their representatives and shake off Texas.

The means are obvious. Let every one feel it his own personal duty to do something in this cause. Let every town and village be roused by lectures—let remonstrances to Congress against the admission of Texas as a slave State be everywhere circulated—let the clergy be prompt to preach resistance to Annexation and Slavery as a religious duty. Let conventions of the people be called in every State, to give expression to popular opinion. Let every one who reads this address be sure that he does something himself to defeat the nefarious plot to sustain Slavery. Many can address assemblies; many can write for the public; all can converse with their friends—all can sign their names to a protest. If every man who thinks right on this subject, will only do his duty, Annexation may yet be defeated; and the North be for the first time triumphant in the great warfare between Liberty and Slavery.

The committee have purposely abstained from discussing the subjects of the violation of the Constitution, in attempting to smuggle a foreign nation into the Union by the legislative action of Congress; of the breach of our plighted faith to Mexico, in endeavoring to bring into the United States, territory which our treaties expressly place within the Mexican boundaries; or of the prospects of war with Mexico; not because these questions and others connected with Annexation, are unimportant or unseasonable,—but simply because they preferred to confine their attention to what now can and ought to be done to avert Annexation, presenting prominently the one greatest and fatal objection to the measure which every man can understand.

Charles Francis Adams,	Boston;	James M. Robbins,	Milton;
Henry I. Bowditch,	"	Charles Allen,	Worcester;
Wm. I. Bowditch,	"	Elihu Burritt,	"
Geo. Bradburn,	"	James Fowler,	Westfield;
Wm. Brigham,	"	Charles Sedgwick,	Lenox;
George S. Hilliard,	"	Wm. H. Channing,	Roxbury;
Wm. Lloyd Garrison,	"	Samuel E. Sewall,	"
Edmund Jackson,	"	Wm. Jackson,	Newton;
Francis Jackson,	"	Henry Wilson,	Natick;
Ellis Gray Loring,	"	William A. White,	Watertown;
John J. Palfrey	"	Stephen C. Phillips,	Salem;
Wendell Phillips,	"	E. R. Hoar,	Concord;
John Pierpont,	"	Linus Child,	Lowell;
Simon G. Shipley,	"	Elisha Huntington,	"
Henry B. Stanton,	"	Amos Farnsworth,	Groton;
Charles Sumner,	"	James G. Carter,	Lancaster;
James M. Whiton,	"	N. B. Borden,	Fall River;
Elizur Wright, Jr.	"	Andrew Robeson,	New Bedford;
Jas. Freeman Clark,	"	John J. Whittier,	Amesbury;
Samuel Downer, Jr.	"	Joshua Coffin,	Newbury;
Caleb Stetson,	Medford;	Charles F. Hovey,	Gloucester.

From the Dublin Packet.

ANTI-SLAVERY MEETING.

On Wednesday evening a large and respectable audience assembled in the Music-hall, to hear Mr. Frederick Douglass deliver his fifth and last lecture on American Slavery.

Mr. James Haughton was called to the chair. He stated that some misconception of Mr. Douglass's views of the various professing Christian churches in America prevailed, which it might be well to do away with. It was undeniable that every section of the Church was guilty of the sin of upholding slavery, but that among them all many noble-minded individuals were to be found, who were anxious to purge their Church from this vile stain. Such men were worthy of all honors; but those who sustained Slavery, and by so doing practically overthrow Christianity, should be held up to the condemnation of mankind. This was all that Mr. Douglass meant to convey, and as he was there to tell them the truth, the people of Ireland should gladly hear him, in order that, knowing the truth, they might be prepared to apply a remedy. The sentiments of the chairman met a warm response from the audience.

Mr. Douglass then came forward, and for an hour and a half he riveted the attention of his hearers by his eloquent appeals on behalf of his outraged colored brethren. Recently a slave himself, and still liable, by the laws of his country, to be seized and carried back into bondage, he appealed to an Irish audience for help to break the chains which bound the black man in America. What the chairman had stated respecting the churches of America, was true. They were all implicated more or less in the sin of maintaining the infernal slave system—of placing their brethren in chains like these, and flogging them with whips like this—[holding up to the audience some of the horrible instruments of torture used by the slaveholders.] It is with such a Church as this that I ask you to hold no Christian intercourse. Be faithful, friends, in your Christian testimony against such profanation of Christianity as this. I love religion—I love the religion of Jesus, which is pure and peaceable, and easy to be entreated. I ask you all to love this religion; but I hate a religion, which, in the name of the Saviour, prostitutes his blessed precepts to the vile purposes of Slavery, and ruthlessly sunders all the ties of nature,—which tears the wife from the husband—which separates the child from the parent—which covers the backs of men and women with bloody scars—which promotes all manner of licentiousness. I hate such a religion as this, for it is not Christianity—it is of the devil. I ask you to hate it too, and to assist me in putting in its place the religion of Jesus. Let the Methodist minister, the Presbyterian minister, the Baptist minister, the Unitarian minister, the Catholic clergyman, and the Protestant clergyman—let the Society of Friends—let all, of every denomination in Ireland, be faithful to their Saviour, and Slavery in America will soon fall to the ground. For they are all in connection with churches in America, to whom they can send out faithful remonstrances. Public opinion in America boasts that it is almost omnipotent, and to a great extent this is true; it makes and unmakes laws—it establishes and overturns the customs of society; and while our people claim to be the most enlightened, and the most civilized, and the freest upon the earth, and while they are vain of their institutions, they are sensitive in the extreme of the opinions entertained of them in European countries, particularly in England, and Scotland, and Ireland. Friends of the poor slave, be therefore firm and faithful in your remonstrances with Americans; let your press teem with denunciations; let your pulpits proclaim to the world that Christianity disowns all fellowship with man-stealers; let your social circles all talk on the subject as one of deep importance to the interests of humanity; let your entire community be filled with anti-slavery sentiment; so that when slaveholders, or apologists of the system, visit your country, they may feel that they breathe in an atmosphere too pure to be contaminated by them. Do this, my friends, and you will render good service to the oppressed.—I ask you in the name of humanity; I ask you in the name of Christianity; I ask you in the name of God; I ask you in the name of all you hold dear on earth or in Heaven, to be in earnest in this holy cause. I am the representative of three millions of bleeding slaves. I have felt the lash myself; my back is scarred with it; I know what they suffer, and I implore you to bring the weight of that powerful public opinion which you can make so effective, to bear on the hearts and consciences of the slaveholders of my country. Tell them they must give up their vile practices, or continue to be held in contempt by the whole civilized world. (We have but given a faint outline of Mr. Douglass's eloquent and manly speech. He is a speaker of great ability, well calculated to interest the feelings and convince the judgment of his hearers. He read copious extracts from the laws of the slave States, proving that a grinding despotism exists in them, and that great pains are taken to keep the colored man in a condition of the most brutal degradation. He was loudly cheered throughout his long and most interesting discourse.)

At the close of it, the Hutchinson family, those most sweet and delicious warblers, came forward and sang one of their delightful songs, descriptive of the desolation of a slave mother when torn from her child at the auction-block. Those who have not heard these sweetly harmonious songsters should do so on the first opportunity. There is a fine elevating tone in their performance, which should create for them the sympathy, and ensure the support of the virtuous and the good.

Two resolutions were passed by the meeting with much enthusiasm.

The first was moved by Mr. Richard Allen, in a short but appropriate speech, in which he eulogized the noble conduct of those slaves who, amid unheard-of difficulties, made their way to freedom.—Thousands of them are now living in Canada, under the protection of British law. F. Douglass was a living evidence before them of the courage and talent of the colored race.

The resolution was seconded by Mr. J. H. Webb. Before putting it,

The Chairman said he wished to mention one circumstance which was omitted by Mr. Douglass. By the laws of the slaveholders, it was made to appear that some care was taken to protect the slave from brutal cruelty; but this was only an ingenious fraud on the civilized world, as their framers took care to make all such humane, or apparently humane provisions of no value, by declaring that in no case should the evidence of a colored man be taken against a white man.

The next resolution was moved by Mr. Richard D. Webb, in a speech of great ability. He bore testimony to the truthfulness of all the statements of F. Douglass, and said it would be impossible for him to give a full and true account of the atrocious nature of Slavery in America, which was characterized by every villany, and should excite the indignation of mankind. He said it was a sin and a shame for our learned men, and for our young men in college, to devote all their time to Greek and Latin, and so totally, as they do, neglect the claims of humanity. Turning to the galleries, he said, there are many men there who know more of the horrible details of Slavery, thanks to their attendance on the monthly lectures in the Royal Exchange, by the committee of the Hibernian Anti-Slavery Society, than the students of Trinity College, whose apathy on the subject is disgraceful to our country. (Mr. Webb is a clever and a popular speaker; he created much amusement by his allusions to the sensitiveness of some religious bodies in our city, who closed their doors against Frederick Douglass, because of their unwillingness to hear the truth respecting their delinquent brethren in America. What sort of a foundation has that Christianity in the heart which seeks to cover up all the faults of its professors, and to make slaveholders and their abettors feel easy in the perpetration of enormities such as human nature, to say nothing of Christianity, shudders at? Mr. Webb was loudly cheered throughout his speech.)

The meeting separated soon after ten o'clock, the Chairman informing all present that Mr. Douglass intends to leave town in a few days, and to visit Wexford, Waterford, Cork, and other places in the South, previous to his return to Dublin, and begging of all who had friends in the South to prepare a hearty reception for Mr. Douglass during his visit to it, and for the Hutchinson family, whenever they go there. These devoted friends of humanity will, he doubted not, meet kind and warm-hearted friends all over our country. (Cheers.)

From the True American.

VISIT TO CINCINNATI.—SIGHTS SEEN THERE—PROSPERITY OF, AND THE CAUSE OF IT—KENTUCKY.

I'll play the fool no longer. I have been stark blind when I thought you stark mad. I know not how you feel now; but I am as one whose eyes are just opened, and I look upon a new world.

I love Kentucky. There is not a spot in her, or about her, that I don't cling to with a woman's affection; and I was crazy enough—fool enough—to join in the hue and cry about you, because I thought you *against* Kentucky. Heaven forgive me; I know you will. You were wrong in many things, as I believe, but right at heart and right in aim, and I go for you now, as openly and fearlessly as I went against you before.

The Lexington mob first turned me. I hate despotism. See how men cringe before it. See how it dwarfs them. Not a press in old Kentucky, where men vote openly, talk openly, and bear themselves bravely, that ventures to resist it. Shame! Shame! Even the Journal cries *pecavi*, and thinks this not the time for discussion! Why, where would these editors have been when Columbus in Spain saw, in vision, the new continent, and claimed the means from his Government to go and find it? Against him, as they would have been against every reformer from Luther to the present day. Not the time! Where my State's interests are concerned—where the interest of the people is at stake, *now*, and *now* only is the time for action. Let who will higgle, and hesitate, and dodge, I will not. I am for Kentucky; the whole of Kentucky; for all her people—for the greatest good of the greatest number; and, therefore, I am for law, the freedom of speech, the liberty of the press, and for gradual emancipation.

Another thing has clinched me. Here I am, in Cincinnati. From my window I see the hills of Kentucky; bold, lofty, and beautiful: but go to them, and nature only blooms—*not man*—the rich soil tells from its native growth what may come out of it; but it is untilled by human hands. And from them cast your eyes upon Ohio, and what life, what energy, what progress you behold! Barren hill-tops subdued and made rich; glens teeming with life; plains all astir with industry and prosperity; and yet few owning more than fifty acres apiece! *Why* this difference? I tell you I could not shut my eyes to the fact. *Slavery is the cause.* Out with the fact, for it is so! That keeps Kentucky down. But she shan't be kept down; she shan't lag behind; so let us join in ridding her of this cause, and in putting her in a position worthy her name and her pride.

I am in Broadway. My window opens south. I hear the hiss of steam, the clamor of machinery, and the eternal din of human industry. Clatter! clatter! Hiss! hiss! Buzz! buzz! Tireless—ceaseless—they go on as if there were no rest here for machinery or man. And I have gone abroad and looked into shops, and furnaces, and manufactories, and mechanical establishments, and seen with my own eyes why Cincinnati—why Ohio—stands where they are—and why Louisville—why Kentucky—stands where they do. *'Tis labor.* There is the secret. 'TIS VOLUNTARY LABOR THAT DOES IT ALL. That makes the difference. That sets Cincinnati away ahead of Louisville, and makes Ohio distance Kentucky. And shall we not see it? Shall we bite the nose off our faces, and cry "we won't examine—we won't discuss—we won't do anything because a set of fanatics abroad roar against Slavery, or a set of fanatics at home roar for it?" I go for my own interest—I go for the interest of Kentucky—AND I GO, THEREFORE, AGAINST SLAVERY.

I went up, with a friend, to one of these Cincinnati factories. The owner of it is a man every inch of him. He looked toil-worn—his face was blackened with soot and sweat; and his hands roughened with labor; but his large full eye—his lofty brow—his strong frame—and his directness of speech—assured me, at once, who and what he was; and he has two hundred and fifty hands under his employ! But no matter about him—the self-made. Enter that room; you see a dozen or more workmen; they are all busy. But stop and speak to one of them; dont fear; speak; how ready and intelligent his answer; he is well-informed, and knows what to say, and when to say it. Go now into the room adjoining. It is darker, and there is harder work apparently. The men look blacker; they dont notice you, and you fear to disturb them. But there! one looks up—speak. How very intelligent he is; how clear his explanations. And more than half of these hands are married! What a little village this one establishment supports! I hear that near two thousand souls, a fourth of the population of Lexington, are dependent on this factory.

"Why can't we have such establishments in Kentucky?" I asked the proprietor. "We have water power, and everything else necessary."

"Whites and slaves won't work together," he replied. "Whites won't work where there are slaves. Labor, to be effective and honorable, must be free."

"But," resumed I, "we can work our slaves."

"It won't do," he rejoined. "Manufacturing labor must be intelligent. Then you have to whip slaves to make them do their task—and when done, it is not well done. No safety, either. One bad slave, whether for revenge or out of laziness, may destroy in one night all your buildings. Free labor is the only paying labor—it is the only safe labor."

I said no more; for I felt what he said to be true, every word of it. But never mind this conversation. I want to follow up these laborers—I want to see and know all about them—for they are *the* State.—So I said to my friend, "do you know where any of them live?" "I do." "Well show me, and, if possible, let me go into their houses," I continued. "Nothing easier. Come on," replied my friend, "and I will make an appointment for you," and so we entered the first room, and I was introduced to several of the workmen, and told what I wanted, and at noon, I agreed to visit them. Well—I am there. And neatness, comfort, and abundance are to be seen all around me! They are well off; they are independent; they are happy. For they are confided in at the manufactory and loved at home, and have enough and to spare. Say you I saw exceptions? Friends, Kentuckians, I visited four or five of the workmen's houses, and in all—aye, in ALL—there was every comfort man or woman could desire.

Nor did I stop here. Satisfied of the well-doing and well-being of the laborers—I desired yet more to know what was their *social* position, and the prospects of their families and children. I said so to my friend. "No difficulty," replied he. And he takes down the names of children, and asks, "Will you be at school to-morrow?" To-morrow is here, and at ten I am waited upon. Now for the Free Schools. We dash away, and soon arrive at the schoolhouse. Pause. For the building is a fine one, and has a neat garden in front—it is a temple dedicated to Freedom! Satisfied—delighted—with this out-door gaze, we enter. "There," said my friend—"these are the girls we saw yesterday—and these, and these," entering different rooms, "are the boys." They were examined.—They read—were put to the black-board—recited, &c. The picture was complete. And it was a glorious one to gaze upon and to imitate.

Fathers in Cincinnati toil cheerfully, because it is honorable for them to make their living by the sweat of their brow; they are content, because their homes are made glad by warm and loving hearts; and they are happy, because their boys and girls are well educated, and are destined to take their station by the side, or before the richest and proudest in the land: and thus with small farms without the city, and small capital within, through voluntary labor, and industry, Cincinnati and Ohio are becoming great, intelligent, happy, and powerful.

The cause! The cause! I repeat it, friends!—FREEDOM. Yes, Kentuckians, FREE LABOR AND NOTHING ELSE DOES IT ALL. I never saw it before. I did not understand it before. But here it is plain as the sun in the heavens! and if you look at it you can't help seeing it; the thickest film will fall from your eyes if you but gaze upon it. *Do you own slaves?* So do I; they are nearly my all. But I say, let's get clear of them, and substitute in their stead *voluntary* labor. It is our only salvation. It would be better for me and my children—for you and your children—for the State. *Don't you own any?* Then in God's name work—work day and night—that you and yours may be, and do, and live like these free workmen of Cincinnati. Make labor honorable by making it free. Make your boys men by letting them know the blessings of an honest independent toil. Never mind your politicians!—Never mind your editors! Never mind your lordly, brow-beating aristocrats! Never mind the cry about abolitionists! *Do what your hearts tell you is right. Like me, shake off prejudices, and for the sake of Kentucky, that we all love, for the sake of our wives and children, dearer to us than life, let us resolve to make* KENTUCKY FREE.

From the Oberlin Evangelist.

CIRCULAR.—BRITISH AMERICAN INSTITUTE AND CANADA MISSION.

The undersigned, as the Committee of the Institution above named, beg leave to bring before the Christian public a brief statement of its condition and wants, as well as of the mission with which it is connected.

This Institution, which is conducted on the manual labor system, especially for the benefit of the refugees of Canada from oppression and Slavery, has its location in the township of Dawn, Western District of Canada West, at the head of navigation, on the Sydenham river, about sixty miles north by east of Detroit. Its site is commanding and beautiful, in the midst of a fertile section of the country, where the climate is mild and healthy, and in that part of the province which is the nearest and most ready of access to the numerous emigrants from the regions of Slavery.

It has attached to it three hundred acres of first quality land, held equally by white and colored trustees, who are all British subjects. Sixty acres or more have been cleared of the heavy timber during the last three years, and brought under cultivation. A large schoolhou

small improvements, and its numbers at the same time constantly increasing.

But recently it has had important accessions from the house of bondage of those who promise fair for usefulness if educated. Several of these have been hopefully converted to God in the midst of a precious revival of religion now in progress in the Institution and community. At such accessions we rejoice, but our sympathies are moved, and our souls weighed down with sorrow when compelled to turn away any importunate applicant for want of a shelter and the means of subsistence. The principal labor for young men in the winter season is that of chopping and clearing land, the fruits of which we cannot begin to realize till the ensuing summer—yet every advance made upon the surrounding forests tells to the future advantage of the Institution, by furnishing increased facilities for its expansion and support. Hence, such aid as may be easily furnished by generous philanthropists at the West in the form of produce (freightage paid) to be shipped upon the Lakes and various water-courses to Detroit, Michigan, to the care of Messrs. Gillet & Co. would be thankfully received; also such implements as axes, hoes, &c.

The importance of our work can scarcely be appreciated by those who have not, by personal observation, become acquainted with the condition of the colored population of Canada, and the cruel prejudices of a large share of the white inhabitants. We beg leave to add that such is the destitution of the colored people in the western portions of Canada, as respects the advantages of common school instruction, that we feel bound to act promptly in their behalf. We have resolved to keep up an intimate correspondence with our brethren in every part of the province, with the view of supplying the destitute. It is proper here to repeat what has already been made known to the public, that it is a prominent and fondly cherished object of the Manual Labor Institute, to rear up teachers of the right stamp for the destitute and benighted poor. Thus acting in good faith for the welfare of the refugees, and their children generally, and in harmony with the Executive Committee of the Canada Mission Board in Rochester, New-York, we earnestly solicit help for the destitute, and would state that such means as may come to us through the Committee above named, or through other channels, designated for the benefit of common schools, will be promptly appropriated accordingly. This arrangement, we doubt not, will meet the approbation of all who feel an interest in the prosperity of the Canada Mission, and for the more certain and effectual prosecution of the great work before us, we have extended a call to a most devoted and untiring friend of the oppressed, who it is hoped will soon be associated with us in promoting equally the interests of the Institution and Mission which are indissolubly connected.

We now ask the generous concurrence of Christian philanthropists, with the gracious designs of Heaven in the prosecution and consummation of this good work, which seeks the disenthrallment and elevation of the deeply-injured race with which most of us are connected.

In the fullness of confidence and fraternal solicitude, we commend to the kind consideration and sympathy of the benevolent public, our beloved brethren, Hiram Wilson, and Josiah Henson, as the accredited agents for our Christian enterprise.

PETER B. SMITH,
JAMES STUMP,
EDWARD HARBERD,
GEORGE JOHNSON,
W. P. NEWMAN,
} Committee.

DAWN MILLS, C. W. Oct. 4, 1845.

APPEAL.

The undersigned, as agents for the British American Institute and Canada Mission, having a great work upon our hands, which aims at the intellectual and moral elevation of thousands of our afflicted brethren in Canada, from the house of bondage, would come with confidence before the Christian public, to make our appeal for help.

Conscious of our own weakness, we would gladly retire from so conspicuous a position, to labor and suffer, and "endure hardness as good soldiers" in a more silent and obscure capacity, could we do so consistently with the *will* of our divine Redeemer. But we need make no apology. Our cause is one of intrinsic excellence, and *ought to be sustained* by the prayers of the faithful, and supporting hands of the benevolent.

Our work is unpopular, and is likely to remain so; indeed we would not have it otherwise until popularity changes sides, from the support of despotic power to the succor of the weak and powerless.—We ask neither the sympathy nor assistance of those who fellowship iniquity, or sanction oppression either in Church or State.

We make no pretensions to skill in the "*fine art*" of sanctifying Slavery in any form or circumstances, so as to make it compatible with Christianity.

We make no appeal to slaveholders for aid, but would utterly repel from our hands, from our skirts, from our treasury, the fruits of extortion, and the price of human flesh and blood.

For the Manual Labor Institute at Dawn, for the support of primary schools in other places, for the support also of itinerating as well as local missionaries among the poor refugees from Slavery, help is wanted and most respectfully sought by us, not from any sect or party in religion or politics, but from pure-minded, true-hearted, liberty-loving people of a catholic spirit; not from jarring sectaries, nor unfeeling misanthropes, who, like the priest and the Levite pass by the bleeding victim on the other side, but from those of Samaritan-like sympathies, who tenderly recognize as a neighbor, a brother, the poor forlorn victim of robbery and wrong.

Having mutually toiled, and prayed, and suffered many long years for the sake of the Lord Jesus, and his benighted poor in this refuge land, we hereby "renew our covenant" to *toil on beneath the bondman's burdens*, freely participating with him in his afflictions, till complete redemption from the thraldom of Slavery, and the bondage of ignorance and sin shall be his blessed boon, or death interpose to sunder the ligaments of holy love, and bid our breath and pulsations cease. Confiding in the great God of heaven, and not in an arm of flesh, our motto is *onward*. Hundreds of promising, vigorous-minded youths in Canada are now panting for the privileges of the Institute, and could have the best of instruction, with profitable labor to enable them to subsist, but are denied those privileges for want of a shelter for their heads. Hundreds more are emerging annually from Slavery, who might, if educated, be eminently useful in the Lord's vineyard; and,

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

Shall those who are panting for the light of knowledge, and the lamp of eternal life, of which they have been cruelly deprived, be left still beneath the shades of moral darkness, to pass into eternity and up to the bar of God with the woful tale upon their lips, "no man cared for our souls?" Sons of freedom in the North and West, sons of Pilgrim sires in New England, daughters of Zion, sisters of the poor eternity-bound, yet bewildered slave, *friends, followers, lovers* of the lowly Lamb of God, *forbid it*, by coming up to the work.

HIRAM WILSON,
JOSIAH HENSON,
} Agents.

DAWN MILLS, CANADA WEST, Oct. 8, 1845.

N. B. We hereby notify the public that Mr. George Johnson, one of the trustees, is the treasurer for the Institution. Rev. Wm. P. Newman is the Corresponding Secretary, to whom all communications upon financial matters should be directed.

Their address, *Dawn Mills, Canada West*. Boxes should be sent by freight lines to the care of Messrs. Gillett & Desnoyers, Detroit, Michigan. We beg our friends at the East to avoid sending by express, as the expense is more than we can bear.

H. WILSON,
J. HENSON.

From the Practical Christian.

PROSCRIPTION OF A COLORED MAN.

FRIEND STACY:—The following communication was written some weeks since, and presented to the "Olive Branch," which is so strenuous for "*freedom of opinion*," and loud against the slavery imposed by the Episcopal Methodist Government, and the editor refused to publish it, because the last clause was too severe. This was the ostensible reason. That *religious* paper deals not, you know, in harsh epithets.

The "Christian Watchman," too, had conscientious scruples. The editor did not wish to accuse and condemn, before the accused was heard in self-defence. That paper, methinks, instead of letting its light shine, is letting its darkness shine. Truly, it may be asked, "Who calleth for justice, who pleadeth for truth? We trust in vanity and deceit.

Thine, for the truth, A. BATTLES.

MR. EDITOR:—Believing your columns are open for the defence of truth and justice, I venture to address you, and acquaint the public through you, with an act which must eventually stamp the perpetrators with shame and infamy. I refer to the rejection of J. H. Townsend, of Boston, by Brown University. After going through the customary studies, and being repeatedly assured by Dr. Wayland, according to Mr. T.'s own testimony, that he might enter when prepared; he accordingly presented himself as a candidate for admission on last Commencement, and without an examination even, he was wickedly refused admittance, for no other fault than having "a skin not colored" white.

What enhances the turpitude of the crime is, that he is a member of a Boston Baptist Church, and intends to qualify himself, if the public is not too base to prevent him, for a preacher of the Gospel. Possessed of more than ordinary talents, he is endeavoring to surmount the clouds of ignorance which envelop the minds of his countrymen, and has, by this flagrant deed, been spurned for his laudable efforts. It seems to me this is a wanton violation of genuine Democracy, which has its deep foundations resting on the broad principle that "*all* men are born free and equal," as well as pure Christianity, the very essence of which is, "that we should do to others as we would that they should do to us," and is not confined to sect, color, or clime.

What, though, by admitting a person of color, a few valorous knights-errant of the South, go home in high dudgeon, at such an outrage upon their *extreme sensitiveness*, are the Trustees to succumb to such a base spirit that would crush and enslave every soul that lives beneath a sable skin? Is this the boasted liberty of the North? Will a Christian community sanction such vacillating yielding to the Moloch of the South, that is appeased only by the daily offering of human beings immolated on his shrine? If there is any of the Puritan blood coursing in our veins—if the fires of *Liberty* have not become extinct at our altars, I trow not. I call upon the press, if it reveres truth, if it loves republicanism, if it cherishes the spirit of justice, and the sacred rights of humanity, to frown upon this deed, and put to shame such supercilious worshippers of *prejudice*, and *policy*. HUMANITY.

Such revelations as the above ought to cause a simultaneous burst of indignation, and they would were it not for the sorcery and corruptions of *sectarianism*. Our Baptist friends will need another baptism, save that of *water*. Can the spirit here manifest palm itself off as compatible with civilization, not to mention Christianity? And yet Brown University, with Francis Wayland at its head, has the reputation of being a Christian institution!

G. W. S.

From the Watchman of the Valley.

NEW SCHEME OF COVETOUSNESS.

A writer in the Louisville Journal proposes to start a manufactory, the operatives of which are to be *slaves*. The inducement is, the great profit that would be realized by the stockholders. The writer says:

"If capital invested in manufactures in the East can make a dividend of 20 per cent. it can be demonstrated to a mathematical certainty that, with slave labor, in Louisville, 30 per cent. can be made."

But covetousness, like Satan transforming himself into an angel of light, must assume the hypocritical garb of charity. Hence the proprietor paints over his scheme with the imposing color of a "MAGNIFICENT CHARITY." How does he do it? Slaves are to be bought in their vicinity, at an average of $400; they are to work seven years in the factory, under a stated task, with the privilege of doing overwork, by which, according to the projector's calculation, they can earn $52 a year. This would create a fund, in seven years, of $430, which could be applied to the purchase of the slave's freedom. Then he is to work two years more, to earn the price of his exportation; and then he is to be handed over to the Colonization Society, to be transported to Liberia. Let this "magnificent charity" speak for itself.

"He would thus have paid to the company his original cost of $400; also, 6 per cent. interest on it; also, the insurance of his life; and in the seven years, have made them a profit of $1,316.

Then, having paid for himself, I would emancipate him, on condition that he would go to Liberia, and he should be hired by the company for two years after being freed, to create a fund to settle him on; which at, say $20 per month, would be some $480, to be placed with the Colonization Society."

Very charitable indeed! Wonderful personification of benevolence! But let it tell its whole story.

"Slaves, bought at fifteen to twenty-five years of age, would thus be freed at from twenty-five to thirty. By Sunday Schools they could be taught to read and write; and thus, in the prime of life, with a good trade, $480 in cash, started to shift for themselves."

Now let it show its true color:

"Some might object to this feature of emancipation, but it can be shown that, humanity out of the question, they would consult their interests by it. Every slaveholder knows that great loss on that kind of property is sustained by having to support the old and superannuated slave, and the young, for some ten or fifteen years. Now there never could be such loss. A slave for life, his work would drag on in the carelessness of despair. *Identify* him with the institution, by holding out the reward of freedom for good morals and industry, and you create a new being. A community of interest would make him the protector of the interests of the establishment, instead of the incendiary."

This is nothing but sheer covetousness, seeking to fatten itself on the bones and sinews of men made in the image of God.

This manufactory, if it should go into operation, would be worse than "Deacon Giles' Distillery." And we should expect to hear of more horrid scenes than were witnessed in "Cheever's Dream." The stones in the walls would croak with the "hire of the laborers—kept back by fraud," and send up their "cries" into "the ears of the Lord of Sabaoth," who, in righteous judgment, would fulfil the threatenings of his word. See James 5: 2, 3.

From the Anti-Slavery Bugle.

OUR CAUSE IN OHIO.

The prospects of the Anti-Slavery cause in this State are truly cheering. The great mass of the people seem not only willing, but anxious to hear the question of slavery discussed, and we find many an honest heart, who, when the truth is presented, repudiates both Church and State, and joins with us in the rallying cry of "No union with slaveholders." Although a great effort is made to keep the people from the meetings of the agents of the American Society, yet they flock in multitudes at almost every call. Indeed the greater the effort to keep them away, and the more strenuous the exertion to prejudice the public mind, the greater the desire to hear, and the more are our meetings thronged, in many cases. The people, thank heaven, are beginning to think for themselves. The pro-slavery priest and the aspiring demagogue, have ceased to lead and control the community as they formerly did. The request comes in from every quarter,—"Will you not come to our place?—we want the Disunion question discussed here,"—another bespeaks for his neighborhood an examination of the Church,—whilst a third tells of the ignorance in his vicinity, and the great desire to hear a discussion of that question which is agitating the whole country. And although the Church bolts and bars her doors against us in many cases, yet school-houses, and barns, private dwellings and cold, dilapidated, and unoccupied churches are opened for us. Extensive boweries have been erected in the open field for our accommodation, groves have frequently been used, and these seem fitting places; for anti-slavery makes sweet melody with the music of birds, and the gentle flow of waters; it is as fetterless as the wind; and like the sun, gives life, and strength, and beauty.

It is true that we sometimes have small gatherings.—In some places the people are so engrossed in business that they pay but little attention to this movement;—in others church influence prevails, and the "stay away plan" is adopted, that being the only effectual mode of arresting this agitation;—and then again where the Liberty party has made considerable progress, where the political rather than the moral aspects of the cause have been dwelt upon, the sympathies of the Abolitionists have not only been perverted, and made to subserve the interests of a political party, but the better feelings of the community seem to have been paralyzed by its action, and we find the people as cold and unfeeling as the senseless iron they help to rivet around the neck of their brother. The Liberty party appears frightened at the approach of Old Organization, and frequently says to the people, stay away from its meetings—they are infidel—no government—anti-church—don't go near them.—In some cases this influence obtains, and our meetings are small; but as a general thing, we have no reason to complain of a want of hearers. It is true, there are Abolitionists in that party, who have extended a kindly welcome, and bid us God speed in our labors. This certainly is not owing to an approval of the ultra doctrines we advocate; and whether it originates in the prospect that they will reap the benefit, or in some other feeling, we will not pretend to decide.

The labors of the agents of the American Anti-Slavery Society in this State for the last five months, in conjunction with the efforts of the Ohio American Society have been remarkably effective. A new impetus has been given to the cause of freedom and humanity. Public attention has been aroused—sympathy, which had heretofore been damned up in its cold and icy channels, has been elicited in behalf of the oppressed. Many hitherto unconcerned, have been made to feel the aggressions of the slave power upon the North; they begin to realize that unless Slavery be overthrown, they themselves will be enslaved. When the true position of the Whigs and Democrats, the inconsistency of the Liberty party, and the corruption of the Church are exposed, we believe that the consciences of almost the entire people bear testimony to the truth; and they are only prevented from embracing it, by the sectarian trammels, and party considerations that bind them. Very many who formerly had faith in political action to abolish slavery, and many who had but little confidence in that measure, but yet deemed it necessary to show their strength at the ballot-box, have become convinced that the Abolitionist looses his moral influence by making Slavery a political question, and that by so doing he detracts from the dignity and purity of the holy enterprise in which he is engaged. And besides, they are convinced that the means for the redemption of the world, which were used eighteen hundred years ago, by that great reformer, Jesus of Nazareth, are the best, the safest, and the most effectual; and that indeed they are the only means that can be used by a Christian or a true philanthropist. Many who heretofore had a blind reverence for the U. S. Constitution, and who had been wont to worship its framers, now see that it is a blood-stained document, and that its authors violated every principle of justice and humanity in its formation. They see that the Federal Union was formed at the fearful sacrifice of the liberty and the happiness of one-sixth part of the people. They see that the provisions of that instrument have given permanency and security to the system of Slavery; that under the fostering care of the General Government, it has been strengthened and extended, until it forms a component element in every department of State.

At a recent meeting of the Executive Committee of the Ohio Society, *one half* of its members resigned, and now occupy the true Disunion ground. They feel that they can no longer aid or give countenance to a political party, although it bears the name of liberty, which swears to support the Constitution which is a death warrant to the hopes, the happiness, and the liberty of the poor slave. Samuel Brooke, whose untiring devotion to the Anti-Slavery cause, and whose efficiency as a general agent is well known and highly appreciated, is of that number. As an agent for the American Society in the West, he is now actively engaged in promoting the interests of the cause. He has recently issued a work entitled, "The Slaveholder's Religion," which has a rapid sale, and is calculated to do much good.

Anti-Slavery publications have been extensively circulated, those that excite interest by enlisting the sympathies, those that treat of the corruption of the Church and the State, and the duty of secession from both; and beside the great good that must necessarily result from the circulation of books, from the numerous meetings that have been held, and the various private discussions that have been had; a paper advocating the doctrines of the American Society has been established, and is every day awakening more and more interest, and increasing its subscriptions. This latter work was undertaken by the Ohio American Society with fear and trembling. They knew not that sufficient patronage could be obtained to warrant the issue of a second number; but it has met with unexpected success, and the efficiency of the publishing committee, in whose hands it now is, and the deep interest of its friends in its behalf, can hardly fail to place it on a permanent basis, and give it that circulation which the interests of the cause demand.

Upon the whole we can but feel encouraged, considering that the Disunion doctrine is comparatively new here, and that the blighting influences of Church power and political organization have so long benumbed all the better feelings, and absorbed most of the anti-slavery sentiment of the people, the success of our principles is truly cheering. We believe, we know that Ohio will yet be free; and it would not surprise us if she should be among the first to cut loose from the Federal compact, and establish that heaven-born principle, the inalienable right of all men to Liberty.

Communications.

Sarah Harrison.

The following account of the labors of Sarah Harrison, on behalf of those held in bondage, will be interesting to many of your readers.

She was a distinguished minister in the Society of Friends, and the wife of Thomas Harrison, a devoted Abolitionist, a sketch of whose biography was given in the Standard, a year or two ago.

In the year 1787, she made a religious visit to Friends in the Southern States, in company with Lydia Hoskins, and Norris Jones. They attended the Yearly Meeting of North Carolina, held the latter part of the 10th month, in that year. She says, At Cane Creek we met with William Jackson, and Warner Mifflin, &c. The subject of holding mankind as slaves, came weightily before this Yearly Meeting, and a committee was appointed to visit all such as have slaves, and if they continue to disregard the wholesome advice of the body, monthly meetings were directed to disunite them. Warner Mifflin came to attend the Assembly of North Carolina, with a well-written petition from the Yearly Meeting. In the course of their journey, they visited Charleston, where they spent four weeks. Sarah observes, "Great was the oppression we have felt here; the Gospel truths we have had to deliver being so repugnant to the disposition of the minds of most of the inhabitants, who, like many others, love ease, and don't want their false rests disturbed. They say much against slaveholding; all we have conversed with agree that it is not right to hold their fellow-creatures in bondage, and wish they were all free, declaring that they are only a burden to them. But when anything is said to promote their freedom, they soon turn round, and say they are not fit for freedom, because they are such poor, helpless creatures. But oh! that God may be pleased to hasten the coming of that day when the eyes of them that see shall not be dim, and the ears of them that hear shall hearken to his inspeaking voice."

From Charleston, they went, by way of Pedee, Core Sound, Newbern, Contentney, Jack Swamp, Rich Square to the Yearly Meeting held at Blackwater, in Virginia. Norris Jones says; "We have been engaged in visiting slaveholders, in the verge of Blackwater Monthly Meeting, and have the satisfaction to see the labor blessed, so that near fifty of that oppressed people were manumitted in our presence. The power of truth was lovingly felt in many of these opportunities to our humbling admiration."

Norris Jones gives the following account of their visits to slaveholders in North Carolina and Virginia: "Sixth mo. 6th. At Piney-woods meeting, which was large, Sarah Harrison had close work, and again touched on slaveholding. In the afternoon, we met, by accident, a Friend who held twenty-three slaves. The subject was seriously gone into; and he, being reached by the power of truth, was prevailed upon to manumit them, to the rejoicing of the hearts of many, and the peace of his own mind. 7th. We had a close, searching opportunity with E. W. about his slaves, and left him to consider of it. Thence went to J. Newby's—he, his wife, and sister, manumitted two slaves.

"8th. At Old Neck Meeting, which was very large, Thomas Saint, Lydia Hoskins, and Sarah Harrison, opposed in testimony; the latter in a most singular, close, searching manner, to the foremost rank. After dinner, had a memorable time with the slaveholders. After charging and silencing one Friend, who held sixteen, the power of truth so fastened on him, that the devil was cast out by prayer and fasting; and after a time of silence, he gave up freely—and two other persons also set four free.

"9th. We had a full opportunity with a widow and family where we lodged, and some of her neighbors. The power of truth being present, her son set his two negroes free. From thence we went to J. N.'s, and his brother set four negroes at liberty.

"10th. Went to see a slaveholder, and had an opportunity of four hours;—and we left him a slaveholder. I wrote manumissions for ten, and left them with him, in hope he would sign them. Next day, at Old Neck week-day meeting, S. H. had close, searching work again; dined at Thomas Saint's: afterwards called at J. J.'s, and he manumitted ten negroes. The next day, after attending Piney woods week-day meeting, went to see a slaveholder, who, after much labor with him, manumitted his three slaves.

"13th. We visited five families; four of whom were slaveholders; and close, searching work we had with them. One Friend, and his wife, manumitted five slaves. It hath been a laborious work; but we have cause to believe the power of the Most High hath been with us, even to the pulling down the strongholds which sin and Satan have made.

"14th. Set out for Virginia: 22d, accompanied a committee appointed by Blackwater Monthly Meeting, to visit slaveholders. We visited four; one of whom manumitted one slave, after hard, laborious work. Next day, we went with said committee, and visited a man and his wife, who held seven slaves—a searching time it was. Sarah appeared in awful supplication, and prayed that the key which opened the heart of Lydia, might be permitted to open the heart of the woman Friend present; which was granted, and she united with her husband in setting their slaves at liberty. I said in my heart, miracles have not ceased. Blessed be the name of God; and may he have the praise of his own work! In the afternoon we had a laborious opportunity with J. W. which lasted several hours. A manumission was written for his slaves, but he would not sign it; although he was fully convinced, yet the power of darkness kept him bound. We took our leave of him, and went to J. Bailey's to lodge.

"24th. This afternoon the above Friend, J. W. came on foot to our lodging, having had no rest; he brought the manumission, and signed it, liberating four slaves. A humbling time it was; the power of truth overshadowed us; Sarah Harrison appeared in supplication,—and we parted with feelings of mutual joy. Then we went to N. J.'s. The most hardened spirit appeared in him that we have met with. Sarah and myself labored with him in a very close manner; but his heart appeared to be as hard as Pharaoh's: he declared he would not sign the manumission. So we left him, and rode to J. Bailey's, fifteen miles, where we lodged. Next morning he set twenty-two free. We then went back to N. J.'s, to try him once more; but on our first seeing him, he appeared as determined as before, and said he would not do it. We said a good deal to him as we sat in the wagon, and his wife desired he would set his slaves free. At length the power of the Highest softened his hard heart;—he came and gave me his hand, and was broken, even to weeping. He asked us into his house, and we went in with him. He then got the manumission, and signed it; and truly it was a memorable time; such as I never saw. Sarah appeared in awful supplication; the devil was cast out, and he was broken, as it were, all to pieces, and shed many tears, as did most present.

"26th. We called to see a young woman who holds slaves, it being the second visit to her. But she would not give them up; and appeared to be one of the most hardened persons we had talked with on the subject. Next day we had a full opportunity with a widow who held slaves. She desired I would write a manumission; but did not choose to sign it till her son saw it. We also had an opportunity with a man who holds about twenty. He said he hoped he should see the evil of the practice. So, after being honest with them, we left them, and went to Burleigh. On the way, we lodged with a slaveholder, who appeared determined to hold them, at all events.

"Thence, taking divers meetings on our way, we came to Skimico, where we met with a young man, a Friend, who held eleven slaves. We had a satisfactory opportunity with him, and he signed manumissions for them all, from a sense of religious duty. Not long after, we visited a widow, who was a slaveholder; and after a laborious, searching opportunity, she manumitted eleven negroes. Next day, we had an opportunity with this widow's son, and her grand-daughter, on the subject of holding slaves; but alas! they set more store by their negroes than by their right in Society! The day following, we spent five hours with S. P. and wife, steadily, on the subject of Slavery. Being favored with the calming influence of our Heavenly Father's love, they manifested more coolness than common. At length the power of truth prevailed, and the wife, to whom they belonged, gave up cheerfully, and they manumitted seventeen.

"In the latter end of the 7th month, we set out from Genito, to visit slaveholders. First, to a place where the wife was willing, but her dark-spirited husband would not comply. Thence to his brother's, who, after much labor, set two slaves free. We then visited several Friends, who hold slaves; but it amounted to little more than breaking their false peace. Next day we called to see four Friends, slaveholders; and two of them set eighteen free. But one of them, a widow, like Lot's wife, looked back, and wanted the papers given up."

Norfolk County Anti-Slavery Society.

The quarterly meeting of this Society was held in the Lyceum Hall, Dorchester, on Thursday, November 13—Edmund Quincy, President, in the chair. The number in attendance was not large, but those who were present were the long-tried and unwearied friends of the cause, whose countenances it was refreshing to the spirit to see once more, and the grasp of whose hands it was strengthening to feel. The following resolutions were offered for discussion by W. L. Garrison, and unanimously adopted:

Resolved, That if slaveholding under any circumstances can be right, then the Constitution and laws of this Commonwealth, which do not admit of slaveholding on its soil, on the part of the inhabitants, are in conflict with the dictates of humanity and the claims of duty in that particular.

Resolved, That the religious sect or the political party which is national in its identity and action, must necessarily be influenced or controlled by the Slave-power, because it demonstrates an unholy alliance with men-stealers and traffickers in human flesh; and, therefore, every such sect or party ought to be branded as guilty of treason against the government of God and to the cause of liberty, and treated accordingly.

Resolved, That an immediate and total separation from the religion and politics of the South—in other words, a dissolution of the existing Union of the States—is demanded of the people of the North, by every consideration of duty, safety, and interest, if they would not be guilty of all the crimes involved in the existence of Slavery and the Slave-Trade.

Resolved, That in the present effort which is making in this Commonwealth and elsewhere, without distinction of party, to resist the annexation of Texas to this country as a slave State, we would most cordially join; and we call upon all the friends of liberty to be prompt in affixing their signatures to the memorial to Congress on this subject.

Resolved, That the apathy which prevails in this Commonwealth in regard to the lawless seizure and enslavement of such of our colored citizens as visit the slave States, by the authorities of those States, is an open repudiation of the Constitution of Massachusetts, treachery to the rights of all the people, and an abject submission to the imperious mandates of the Slave Power.

Resolved, That in the avowal of her determination to persevere in this seizure and enslavement, and in the enactment of laws, making any appeal to the Supreme Court of the United States a penal act in all such cases, the South has declared open hostilities against Massachusetts, (as well as against every other free State,) trampled upon the American Constitution, and dissolved the Union.

Resolved, That if the unjust imposition of a threepenny tax on every pound of tea, by the British Parliament, was a sufficient cause to proclaim the freedom and independence of the colonies, and to justify the taking up of arms against the mother country by our revolutionary fathers; then the seizure and enslavement of the citizens of Massachusetts by the South at her will and pleasure, call for a more heroic spirit, and a loftier determination, on the part of the people of this Commonwealth.

Resolved, That the Legislature of this State is bound by its oath of fidelity to the Constitution of the United States and of Massachusetts, to see that the rights and interests of the people suffer no detriment in any quarter, be the consequences what they may, in the vindication of those rights and interests.

Resolved, That the friends of impartial liberty in this Commonwealth should combine to sign and circulate petitions to the Legislature of this State, to be presented at the next session, calling upon that body to take such action upon this subject as the emergency demands.

Among those who participated in the discussion were Wendell Phillips, Edmund Quincy, W. L. Garrison, C. L. Remond, Increase S. Smith, Richard Clapp, Edwin Thompson, and —— Allen. The speech of Mr. Phillips, in the afternoon, was full of encouragement, embracing as it did a graphic survey of the progress our cause had already made, and pointing out the various cheering signs of the times as to the future. In the evening, a Polk and Texas democrat, (?) apparently somewhat under the influence of liquor, resisted the adoption of the resolution in favor of the dissolution of the Union, and made a very queer harangue, which excited some merriment but wrought no conviction.

Thanks are due to Messrs. Clapp and Smith, and other friends in Dorchester, for the generous hospitality extended by them to the friends present from other parts of the county. It was reproachful to the town and county that the audiences were not more numerous, but the occasion was one of much interest and profit to such as were so fortunate as to be present.

Annual Report of the Secretary of the Rhode Island Anti Slavery Society for the year ending November 29, 1845.

There have been no *special* Anti-Slavery efforts by the society for the past year. The office has been sustained, and an agent employed about three months. A respectable number of Anti-Slavery publications continue to be taken and sold from the office. The inquiry for this kind of information seems to be on the increase. To be sure the clergy pass us scornfully by, and politicians regard us disdainfully, yet *not a few* of the "*common people*," upon whom the former rely for support, and the latter for votes, are not ashamed to be seen and heard seeking the Anti-Slavery signs of the times.—From around many of them, the wizard spell of sect and party seems to be breaking. The celebrated discussion, between the Northern and Southern Baptist clergy, which took place in this city last spring, opened the eyes of many to the malignant pro-slavery spirit of certain *leading influences*, alias Doctors of Divinity, who have heretofore claimed to be the enemies of Slavery. The piratical flag of Slavery was fairly unfurled, and the *professed* ministers of the meek, just, and man-loving Jesus, gathered beneath its folds with an alacrity and willingness, characteristic of a man-hating, justice-despising, lucre-loving clergy. Their treatment of those imprisoned at the South, for aiding American citizens to be free, stripped the mask from others. In accordance with a resolution of this society, sympathy meetings were held, and of the forty clergymen in the city, not *six* ever attended them, and but *one* church in an eligible part of the city could be obtained. The doors of the church, wherein Charles T. Torrey used to preach, were bolted and barred against his friends, who would gather to sympathize with him, and endeavor to enlist public sympathy in his behalf. And yet they *pretend* to believe that ministering to the imprisoned is ministering to Jesus! This attempt to stifle free speech will work the destruction of its abettors—it will drive the truthful and humane forever from them. Free speech is the hope—the forlorn hope of the enslaved. If that is denied us, the rock is sealed on our tomb's mouth—we are irretrievably lost. It is the greatest dread of tyrants. It is more powerful than the battle-axe or the cannon for the overthrow of hoary, iron-hearted tyrannies. It is the only bulwark of freedom. Destroy free speech—silence an unshackled, voluntary press—and farewell to liberty and peace.

Since our last annual meeting, this principle has been well nigh crushed in more than one section of the Union. It has been the sport of mobs—the jest of those who should have cherished it as dearer than life. Whatever may be the course of others, be it our office to remain its unwavering advocates, and like good spirits to hover around those who have been sorely stricken in the contest, pouring into their wounded spirits the balm of consolation and hope.

The ladies of the State and city held a Fair in September, which has been of essential service to the society. This Fair is to be an annual one. It may not be improper here, to speak a word in its behalf. This enterprise cannot be carried on without money. This must come from our poverty. But by a little strenuous exertion on the part of each, our poverty can be made to yield an abundance. Exertion, exertion will do it all. We have a plenty of this commodity to spare. Will not our friends then endeavor to arouse some sleeping faculty and try to do *something* more for the fair of *next* year, than they did for the last? Light and truth must be scattered through the community. These brandings and imprisonings must cease. These crushed bondmen must be relieved. Let our friends give of their time—give of their substance, and these shall be accomplished.

Since our last meeting, a new slaveholding State has been added to the Union, and now *Texas* with her slavery is waiting to enter. Should we not protest against this? The attention of the society is called to the following letter from John G. Whittier:

AMESBURY, MASS. 24th of 10th mo. 1845.

RESPECTED FRIEND:

Noticing in the Liberator and The Herald of Freedom, thy call for a meeting of the Anti-Slavery people of Rhode Island, I have ventured to address thee a line. I am a stranger: I am a Liberty party man—but as an Abolitionist I feel that a word from me cannot be altogether unwelcome.

My object is simply this: to call the attention of your meeting to the subject of remonstrating at the coming session of Congress against the admission of Texas to the Union *as a Slave State*.

Remember this is a new question. It is not the old one of Texas and Anti-Texas; but whether we will receive the *State of Texas* into the Union, with its slave Constitution. It is another *Missouri Question*. On its decision hang tremendous consequences of good or evil. Will not the Anti-Slavery men and women of Rhode Island do their part towards bringing it to a right issue? Will not your convention take up the matter in earnest, appoint committees, and make arrangements for inculcating remonstrances in all parts of the State? Excuse this hasty suggestion, and believe me with the best wishes for the success of your convention,

Thy friend,
JOHN G. WHITTIER.

The Rhode-Island Anti-Slavery Society.

The Tenth Annual Meeting of the Rhode Island Anti-Slavery Society, was held at the Green street schoolhouse, October 29th, 1845.

Daniel Mitchell in the chair, John Adams, Secretary pro tem.

The annual reports of the Secretary and Treasurer, were read and accepted.

A letter from John G. Whittier was read, calling the attention of the meeting to the propriety of remonstrating at the coming session of Congress, against the admission of Texas into the Union *as a slave State*.

Voted that the ensuing sessions of the Convention be held at 9 o'clock, A. M. and 2, and 6 1-2, P. M.

Addresses by S. L. Little, N. P. Rogers, M. Cheney, H. Clapp, and others.

Adjourned.

Afternoon Session.—Discussion between H. Clapp, William Adams, N. P. Rogers, Mr. James, Mr. Farmer, and a colored man from Calcutta, on the pro-slavery character of the Church, clergy, country, &c. After which a series of resolutions was offered by George H. Clark, and laid on the table.

Adjourned.

Evening Session.—N. P. Rogers, H. Clapp, Cyrus M. Burleigh, Origen Batcheler, Mr. Jewett, Mr. James, Mr. Palmer, and others, spoke with much freedom on a variety of topics intimately connected with the Anti-Slavery movement.

Adjourned to 9 o'clock.

THURSDAY MORNING.

Remarks by Henry Clapp, N. P. Rogers, Mr. James, and William Chase, on the importance of individual freedom, and free speech, in furthering the cause of humanity.

Mrs. S. L. Little, thought there might be such a thing as having meetings too free.

Remarks were also made by William Adams on prejudices against color, and the comparative progress in this respect since the Anti-Slavery enterprise commenced.

Geo. L. Clark, Cyrus M. Burleigh, John L. Clark, were appointed a committee on finance.

J. L. Clark, Geo. L. Clark, Samuel W. Wheeler, were appointed a committee for nominating officers for the ensuing year.

Adjourned.

THURSDAY AFTERNOON.

Mr. James offered a resolution on the prejudice existing, to the inconvenience of the colored people, on railroad routes, recommending that a committee of three be appointed to wait on the proprietors of such routes. Remarks by Mr. James, Mr. Adams, and others, on the propriety of visiting such corporations when the Church was equally guilty, and professed much more. Resolution laid on the table.

Mr. Wheeler then read the protest of the Unitarian clergymen, and offered some remarks in relation thereto.

H. Clapp, N. P. Rogers, Mr. Brewster, and others, discussed at some length the necessity of free speech—the intolerance of the Church—and the unwarrantable restrictions of organized bodies.

Mrs. S. L. Little wished there might be some expression of the meeting in relation to the annexation of Texas.

The report of the nominating committee was read and accepted.

Adjourned.

THURSDAY EVENING.

The subject of political action was introduced, and discussed by Mr. James, H. Clapp, N. P. Rogers, Mr. Batcheler, Mr. Brewster, Mr. Palmer, and others.

Adjourned.

FRIDAY MORNING.

Resolutions, re-read by Geo. L. Clark. C. M. Burleigh said in relation to the first: that he believed it to be the duty of Abolitionists, to give the Unitarian clergy a word of cheer and encouragement in giving their influence for the promotion of the Anti-Slavery enterprise.

H. Clapp remarked it was an old saying, "small favors gratefully received," and therefore he believed the protest ought to be received by Abolitionists, with a deep-felt gratitude. But it was a humiliating fact that it must be made a motive of special consideration at this late day.

Mr. Rogers said that they ought to receive the highest respect of Abolitionists for their intrepidity, even at this late day—that the intrepidity of Israel Putnam was not a match for it—that it was a bold act for *clergymen*. But he presumed if the same number of farmers had issued such a protest it would scarcely have been thought of by the meeting.

Mr. Palmer remarked that he believed the Abolitionists had great reason to rejoice, that even now, there could be found so large a number of clergymen who were willing to come out, on the side of freedom. That, late repentance was better than none at all.

Mr. Adams in reply contended that the Unitarian clerical protest, was no evidence of repentance, but was a matter of mere condescension in them in issuing it.

Mrs. Sophia L. Little then offered the following amendment, "That they be exhorted to continue their Anti-Slavery work." After speaking by several individuals on the amendment, the resolution was adopted as amended.

After a few remarks from H. Clapp, on the importance of free speech, and the importance of free meetings all over the country, in progressing the Anti-Slavery work, the meeting adjourned.

FRIDAY AFTERNOON.

Voted, that when the meeting adjourns, it adjourn *sine die*.

Mr. James's resolution was taken up and discussed at some length, by Mr. James, W. Adams, W. Chace, Mr. Palmer, and others. Resolution adopted.

G. L. Clark, Benjamin Arnold, Sophia L. Little, appointed as a committee to correspond with the proprietors of railroad, and steamboat routes, on that subject.

Mrs. Little's resolution respecting the imprisonment of C. T. Torrey and others, was read and discussed by Mr. Adams, Mrs. Little, Mr. Smith, and others, after which it was adopted.

A resolution of thanks was then offered by Geo. L. Clark, to the managers of the Green street schoolhouse, and the Fountain street Church, for the use of their houses on this occasion. Resolution adopted.

Adjourned, sine die.

LIST OF OFFICERS AND RESOLUTIONS.

JOHN BROWN, *President*.

DANIEL MITCHELL,
CHARLES PERRY,
WM. CHACE,
} *Vice Presidents*.

A. PAINE, *Secretary*.
M.

granting to us its use, and also to the Fountain street Church, for the use of their house, for our evening sessions.

JOHN ADAMS, Secretary pro tem.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 27, 1845.

Frederick Douglass in Cork.

Our readers are all, I am sure, interested in the progress of Frederick Douglass in Ireland. The reception he meets with cheers his heart, we know, not because he receives the applause which his eloquence most everywhere commands, and the attention which is due to his talents, but because the color of his skin, and the accident of his birth, does not deny to him there the recognition of his noble manhood. We also may rejoice with him, and hope that the time is not far distant when, in our own land, man shall be reverenced by virtue of his humanity, and respected for his integrity and his intellect, let his station be what it may. We cannot, we think, do better than devote the usual space given to editorial, to the following report of an Anti-Slavery meeting in Cork. We copy from the Cork Examiner, received by the steamship Britannia:

ANTI-SLAVERY MEETING AT THE IMPERIAL HOTEL.

Mr. M'DOWELL'S Great Room was thronged, on Thursday, last, with a most respectable and attentive audience. Thomas Lyons, Esq. Ald. occupied the Chair. The Rev. Mr. O'Regan, John Besnard, Esq. Jr. Mr. W. Martin, &c. were on the platform.

Mr. Douglass being introduced to the meeting, commenced—

Mr. President, Ladies and Gentlemen—There is perhaps, no argument more frequently resorted to by the slaveholders, in support of the slave system, than the inferiority of the slave. This is the burden of all their defence of the institution of Slavery, "the negro is degraded—he is ignorant, he is inferior—and therefore 'tis right to enslave him" A distinguished divine lately travelled in these countries—stung to shame for the humanity of his country, instead of confessing its sin before God, and the Universe, adduced the pitiful argument for Slavery of "*inferiority of our race.*" What if we are inferior? Is it a valid reason for making slaves of us? for robbing us of our dearest rights? Can there be any reason found in moral or religious philosophy, justifying the enslaving of any class of beings, merely on the ground of their inferiority—intellectual, moral, or religious? If we search the words of inspired wisdom, we shall find that the strong are to bear the infirmities of the weak,—teaching the wise the duty of instructing the ignorant; and if we consult the better feelings of humanity, we find all hearts on the side of the weak, the feeble, the distressed, and the outraged. In no sound philosophy can Slavery be justified. 'Tis at war with the best feelings of the human heart. 'Tis at war with Christianity. Wherever we find an individual justify Slavery on such a pretext, you will find him also justifying the slavery of any human beings on the earth. 'Tis the old argument on the part of tyrants. Tyrants have ever justified their tyranny by arguing on the inferiority of their victims. The slavery of only part or portion of the human family, is a matter of interest to every member of the human family; Slavery being the enemy of all mankind. I wish it distinctly to be understood that this is no feeling of merely intellectual interest, but 'tis also a matter of moral interest to you; since the morals it produces affect all men alike. I speak to Christian men, and Christian women. The glory of Christianity is to be defended, to be maintained, but how, Mr. President, I ask, is Christianity to be defended and maintained, if its professors—if those who stand forth as its advocates—are found with their hands dripping with the blood of their brethren? Why is Christianity to be maintained, if Christians stand by and see men, made in the image of God, considered as things—mere pieces of property? In the name of Christianity, I demand that the people of these countries be interested in the question of Slavery! In vain may the slave-owner tell you it is no concern of yours. Mr. President, it belongs to the whole nation of America; and to the Irishmen, not because they are Irish, *but because they are* MEN. Slavery is so gigantic that it cannot be coped with by one nation. Hence I would have the intelligence and humanity of the entire people of Ireland against that infamous system. I plead here for man. Notwithstanding our inferiority, we have all the feelings common to humanity. I will grant frankly, I must grant, that the negroes in America are inferior to the whites. But why are they so, is another question—and a question to which I will call your attention for a few moments. The people of America deprive us of every privilege—they turn round and taunt us with our inferiority!—they stand upon our necks, they impudently taunt us, and ask the question, why we don't stand up erect? they tie our feet, and ask us why we don't run? that is the position of America at the present time; the laws forbid education, the mother must not teach her child the letters of the Lord's prayer; and then, while this unfortunate state of things exist, they turn round and ask, why we are not moral and intelligent; and tell us, because we are not, that they have the right to enslave. Now let me read a few of the laws of that Democratic country, not that I have anything against Democracy. I am not here to call in question the propriety or impropriety of a Democratic Government, or to say anything in favor of any kind of Government. I am here but to urge the right of every man to his own body, to his own hand, and to his own heart. (Applause.)

Mr. President, I shall give you a few specimens of these laws. In South Carolina, in 1770, this law was passed. "Whereas the teaching of slaves to write is sometimes connected with inconvenience, be it enacted that every person who shall teach a slave to write, for every such offence shall forfeit the penalty of £100." Mark, we are an inferior race, morally and intellectually.—Hence 'tis right to enslave us. The same hypocrites make laws to prevent our improvement. In Georgia, in 1770, similar laws were passed; and Virginia, and South Carolina, in 1800, passed the following—that the assemblage of slaves and mulattoes for the purpose of instruction may be dissolved. In Louisiana the penalty of teaching a black in a Sunday-school, is, for the first offence, five hundred dollars fine, for the second death. This is in America, a Christian country, a democratic, a republican country, the land of the free, the home of the brave—the nation that waged the seven years' warfare to get rid of a three-penny tea-tax, and pledged itself to the declaration that all men are born free and equal, making it at the same time a penalty, punishable with death, for the second offence to teach a slave his letters. Now I will briefly tell you what passed during my voyage to this country, which will illustrate the feelings of our people towards the black man. In taking up one of your papers this morning I saw an extract from the *New-York Herald* by Gordon Bennett, one of the greatest slave-haters in the world. It relates that a remarkable occurrence took place in the Cambria during its passage to England:—"A colored slave named Douglass is said to have spoken on Anti-Slavery, and that a row took place in consequence." You may have occasion to hear more of the *New-York Herald*. The editor was over here some time ago, at the Conciliation-hall, and Mr. O'Connell denounced him in round terms. Now the circumstance to which this refers is as follows—I took passage at Boston, or rather my friend Mr. Buffum, the gentleman who lived in the same town with me, went to Boston from Linn to learn if I could have a *cabin passage* on board the vessel. He was answered *that I could not*, that it would give offence to the majority of the American passengers. Well, I was compelled to take a steerage passage, good enough for me. I suffered no inconvenience from the place—I kept myself in the forecastle cabin, and walked about on the forward deck. Walking about there from day to day my presence soon excited the interest of the persons on the quarter deck, and my character and situation were made known to several gentlemen of distinction on board, some of whom became interested in me. In four or five days I was very well known to the passengers, and there was quite a curiosity to hear me speak on the subject of Slavery—I did not feel at liberty to go on the quarter-deck—the Captain at last invited me to address the passengers on Slavery. I consented—commenced—but soon observed a determination on the part of some half-a-dozen to prevent my speaking, who, I found, were slave-owners. I had not uttered more than a sentence before up started a man from Connecticut, and said "that's a lie." I proceeded without taking notice of him, then shaking his fist, he said, again—"that's a lie." Some said I should not speak, others that I should—I wanted to inform the English, Scotch, and Irish on board on Slavery—I told them blacks were not considered human beings in America. Up started a slave-owner from Cuba—"Oh," said he, "I wish I had you in Cuba,"—Well, said I, ladies and gentlemen, since what I have said has been pronounced lies, I will read, not what *I* have written, but what the Southern legislators themselves have written—I mean the law. I proceeded to read—this raised a general clamor, for they did not wish the laws exposed. They hated facts, they knew that the people of these countries who were on the deck would draw their own inferences from them.

Here a general flurry ensued—"Down with the nigger," said one—"he shan't speak" said another. I sat with my arms folded, feeling no way anxious for my fate. I never saw a more barefaced attempt to put down the freedom of speech than upon this occasion. Now came the Captain—he was met by one of the other party, who put out his fist at him—the Captain knocked him down—instead of his bowie, the fallen man drew out his card crying, "I'll meet you at Liverpool." Well, said the Captain, "and I'll meet you." The Captain restored order, and proceeded to speak. "I have done all I could from the commencement of the voyage to make the voyage agreeable to all. We have had a little of everything on board. We have had all sorts of discussions, religious, moral, and political, we have had, singing and dancing, everything that we could have, except an Anti-Slavery speech, and since there was a number of ladies and gentlemen interested in Mr. Douglass, I requested him to speak. Now, those who are not desirous to hear him, let them go to another part of the vessel. Gentlemen," he said, "you have behaved derogatory to the character of gentlemen and Christians. Mr. Douglass," said he, "go on, pitch into them like bricks!" (laughter.) However, the excitement was such that I was not allowed to go on. The agitation, however, did not cease, for the question was discussed, to the moment we landed at Liverpool. The Captain threatened the disturbers with putting them in irons if they did not become quiet—these men disliked the irons—were quieted by the threat; yet this infamous class have put the irons on the black. [Mr. Douglass showed the slave-irons to the meeting.] Now that I am alluding to papers, allow me to say that there has been a little misunderstanding between myself and the reporter of one of your papers. I am glad to have an opportunity of making an explanation respecting the matter. I believe the name of the paper is the *Constitution*. The first meeting, which was held in the Court-house, was reported, and the reporter took occasion to speak of me as a fine young negro.—Well, that is the mode of advertising in our country a slave for sale. I took occasion to allude to the apparent sweeping manner in which I was spoken of; but I find from information which I have received that the gentleman who wrote it had no intention to sneer or speak slightingly of me or the negro race at all. I am glad to know it.

This simple meeting gathered together to-day, may do something towards freeing the bondsman. Every true word spoken, every right aim levelled against Slavery in this land will effect wonders in the destiny of the black slave in America. They will be free only by the combined influence of the Christian world. They can't be free otherwise. America has not sufficient moral stamina in herself to emancipate the slave, unassisted by the world.

My friends, you yourselves can cheer the heart of the slave by making every pro-slavery man feel the strength of your opposition to Slavery. I have had an excellent illustration of this put into my hands by a friend recently—a letter from Mr. Haughton, of Dublin, in which he exposes the conduct of a minister of the *Unitarian denomination*, who ventured across here, the *Rev. W. Parkman*. That gentleman wished an introduction to Mr Haughton, and sought an interview with him, but Mr. Haughton first inquired, "was he an Abolitionist?"—"I am not an Abolitionist in the sense of the term that is understood in our country. Abolitionism is a party-name, and I am not one in the party sense." "Sir, would you preach against Slavery in your pulpit?"—"*No, Sir, I would not*, it would injure my influence with my congregation, 'twould offend some of my members. I am bound not to introduce anything that would be offensive,"—*that is, in other words, I am not sent by God to preach, I am sent by my congregation.*

My friends, there are charges brought against colored men not alone of intellectual inferiority, but of want of affection for each other. I do know that their affections are exceedingly strong. Why, but a short time ago we had a glorious illustration of affection in the heart of a black man—Madison Washington, he has made some noise in the world by that act of his; it has been made the ground of some diplomacy:—he fled from Virginia for his freedom—he ran from American Republican Slavery, to Monarchical Liberty, and preferred the one decidedly to the other—he left his wife and little ones in Slavery—he made up his mind to leave them, for he felt that in Virginia he was always subject to be removed from them; he ran off to Canada, he was there for two years, but there in misery; for his wife was perpetually before him. He said within himself—I can't be free while my wife's a slave. He left Canada, to make an effort to save his wife and children; he arrived at Troy, where he met with Mr. Garnett, a highly intellectual black man, who admonished him not to go, it would be perfectly fruitless. He went on, however, to Virginia, where he was immediately taken, put with a gang of slaves on board the brig Creole, destined for Southern America. After being out nine days, he could sometimes see the iron-hearted owners contemplating joyfully the amount of money they should gain by reaching the market before it was glutted. On the 9th day Madison Washington succeeded in getting off his irons; and reaching his head above the hatchway, he seemed inspired with the love of freedom, with the determination to get it or die in the attempt. As he came to the resolution he darted out of the hatchway, seized a handspike, felled the Captain—and found himself, with his companions, masters of the ship. He saved a sufficient number of the lives of those who governed the ship to reach the British Islands, there they were emancipated. This soon was found out at the other side of the Atlantic, and our Congress was thrown into an uproar, that *Madison Washington* had, in imitation of *George Washington*, gained liberty. They branded him as being a thief, robber, and murderer; they insisted on the British Government giving him back. The British Lion refused to send the bondsmen back. They did send Lord Ashburton as politely as possible to tell them that they were not to be the mere watchdogs of American slave-owners; and Washington, with his 130 brethren, are free. We are branded as not loving our brother and race. Why did Madison Washington leave Canada, where he might be free, and run the risk of going to Virginia? It has been said that it is none but those persons who have a mixture of European blood who distinguish themselves. This is not true. I know that the most intellectual and moral colored man that is now in our country, is a man in whose veins no European blood courses—'tis the Rev. Mr. Garnett; and there is the Rev. Theodore Wright—people who have no taint of European blood, yet they are as respectable and intelligent, they possess as elegant manners as I see among almost any class of people. Indeed, my friends, those very Americans are indebted to us for their own liberty at the present time, the first blood that gushed at Lexington, at the battle-field of Worcester, and Bunker Hill, (applause.) Gen. Jackson has to own that he owes his farm (?) on the banks of the Mobile to the strong hand of the negro. I could read you Gen. Jackson's own account of the services of the blacks to him, and after having done this, the base ingrates enslave us. Mr. Douglass here sat down amidst the warmest applause of the meeting.

Mr. Douglass again rose, and said—I ought to have stated that there is held annually in the city of Boston, an Anti-Slavery Bazaar, the proceeds of which are appropriated to printing Anti-Slavery truth—sending the light of Anti-Slavery truth into the community; and that there are ladies, English, Irish, and Scotch, who are interested in that bazaar, and send annual contributions to it in the shape of needle-work, painting, &c. Any such contributions will be thankfully received. Whatever is done, every stitch that is taken—every motion made with the paint brush, has a treble value on our side of the Atlantic. We are made to know that there are hearts beating in unison with our own. We hold up those little works of art that are presented at the fair, as incentives to industry on the part of our own people. True to their noble nature as women, they ask—

"While woman's heart is bleeding,
Shall woman's voice be hushed."

I wish just to say to persons desirous of contributing to this Bazaar in Cork, that they can do so by forwarding their contributions to the Misses Jennings, Brown street, before the 23d of next month.

An Expurgated Hymn-Book.

Expurgated editions of such works as Shakspeare, for general reading, and those of Ovid, and Horace, for the use of young students in the classics, have long been common, lest the morals of the people, both young and old, should become corrupted by familiarity with things profane, and not over decent. The plan is doubtless a very good one for those persons who need such safeguards for their virtue. Certainly no one will blame them for thus protecting themselves and their children from a corruption which might be created on so slight temptation.

An expurgated Hymn-Book, however, is a new thing under the sun. The virtue which would yield to the influence of such licentiousness as Watts, and Doddridge, may well be called of the easiest sort. If the Christians of our day fear corruption from such sources, in the name of purity expurgate. Rather that Watts, and Doddridge, and Heber, should be forgotten, than that our brother in the Church should be made to offend, ever so slightly.

How beautiful the care of the Christian fathers of the Church, who, fearless of intruding upon all that time has hallowed, and the love of their progenitors has rendered sacred in the eyes of common men, dare to invade even the precincts of the most sacred literature, and cull therefrom the few remaining noxious weeds that might, with their pestilent breath, poison the atmosphere breathed by the devotees of the present generation. Their holy zeal may yet lay its gentle but faithful hand even on the Songs of Solomon, and some other portions of the Old Testament, and give to the young Christians an expurgated edition of the Bible itself. We should admire, and not scoff at such jealous care of the cause of morality, and Christian purity. Doubtless their hearts, as well as their hands, bleed when they touch these nettles which a simple faith has so long deemed beautiful flowers.

The Pittsburg "Spirit of Liberty" gives a recent instance of the jealous spirit with which the Old School Presbyterians exercise their watchful guardianship over the cause of religious virtue. In the old edition of the General Assembly's Hymn-Book, the 218th hymn contains the following unchristian sentiments, so subversive of the principles and the character of that church:

"O, when shall Afric's sable sons
Enjoy the heavenly word,
And vassals, long enslaved, become
The freemen of the Lord?

When shall th' ignorant Indian tribes,
A dark, bewildered race,
Sit down at our Immanuel's feet,
And learn and feel his grace?"

In a late edition of the Hymn-Book, "approved and authorized by the General Assembly," these verses are very properly omitted, and the volume rendered fit for family or church use, and in accordance with the universal conduct of the Old School Presbyterians, who believe in the divinity of Slavery, and the rightfulness of exterminating Indians.

NEW PAPERS.—The *People's Advocate* is the title of a new paper recently established in this city by the colored people. The first number has been sent us. It is neatly printed, and promises to be ably conducted. I wish it all success, though I doubt the expediency of distinct papers to advocate the rights of the free-colored people as a separate class.

A new paper is just announced here to advocate the anti-hanging cause. It is published under the supervision of the Executive Committee of "the N. Y. State Society for the Abolition of Capital Punishment." The first number is filled with excellent and valuable matter. We earnestly recommend it to all interested in this important reform.

Recent Publications.

Observations in the East, by John P. Durbin, D. D. late President of Dickinson College. Harper & Brothers.

This is the modest title of two exceedingly neat volumes just issued by the great publishers of Cliff street, and we have rarely enjoyed a more agreeable disappointment than that which followed their perusal. Not to speak profanely, we were disappointed in finding that Dr. Durbin, in recording his observations, has succeeded beyond any other traveller with a D. D. at the end of his name, in *sinking the shop*. This may not be a recommendation with some readers, but we are very sure that it will be with a great number of those who would seek for amusement or information in his volumes. His observations are those of a discreet, well-informed and liberal-minded Christian, alike free from the cant of a sectarian and the flippancy too common with travellers in the East, who seem to regard *persiflage* as an essential element in the composition of a book of travels. Dr. Durbin's observations begin on board the steamer which conveyed him from Naples to Malta, and end in Constantinople, after extending to Petræ, and every place in Holy-land, interesting to Biblical students. The volumes are enriched with a great number of engravings on wood and steel, many of them copied from the celebrated drawings of David Roberts. It is no small tribute to Dr. Durbin, that we can read his observations with pleasure, after perusing "Eothen," and the "Crescent and the Cross."

The Wandering Jew, Illustrated. Nos. 1, 2, 3. Harper & Brothers.

We have no disposition to pen a syllable in regard to this popular work. We are not among those who esteem Eugene Sue as a great genius, or believe the Wandering Jew will either annihilate the Jesuits, or strengthen the Fourierites. It is quite probable that one cause will remain as strong, and the other as weak as before the romance was published. But we feel disposed to say a good many good words in favor of this particular edition of the Wandering Jew, on account of the really beautiful illustrations which are profusely scattered through it. They are altogether unique in an American publication, and would be truly marvellous if they were of American design. But they are not, and we fear that many years must elapse before such drawings will be possible in this country. The name of the artist is not given, but we cannot be wrong in attributing them to Gavarni, whose characteristics of expression are altogether inimitable, even in Paris. Each number is embellished with about thirty cuts, some of them full length portraits of great beauty. The cuttings are of the very highest order, and peculiar to Paris. We have never seen wood engravings before, except from the same hand, that would bear a comparison with them; and we think they will do more to elevate the standard of taste among us than our National Academy has done, in the eighteen years of its existence. The paper and press-work of this edition of the Wandering Jew are nearly equal to the fine Paris edition, from which the superb illustrations are taken.

GENERAL INTELLIGENCE.

Foreign.

Later from Europe.

The Britannia at Boston, and Massachusetts at this port, bring news from Europe, as late as the 22d ultimo by the latter, and the 4th inst. by the former. We glean the following items of intelligence as the only ones of any interest:

The corn market continues to rise, and the averages to decrease a little.

The iron trade continues brisk, and masters and men are well employed. In the price of pig iron, a slight decline has taken place.

The railway mania has received its *quietus*. Something like a *panic* has overtaken speculators in iron highways. Now that the reaction has come, it brings in its train ruin and devastation, and bankruptcy to thousands. But the end is not yet. A more gigantic system of swindling has rarely been seen in these latter days, and the number of "respectable" persons who have lent their names to support bubble companies, make us blush for the cupidity of our common humanity.

The greatest activity exists in the south of France in preparing for the embarkation of the army of 20,000 men, which is to proceed to Oran, in the western part of Algeria, to hunt down Abd-el-Kader.

The potato Disease.—Accounts from Copenhagen state that the disease in the potatoes is spreading more and more in Denmark, as in Funen, Lolland, Falster, and likewise Seeland, especially in Amak, near Copenhagen. It has likewise appeared in the Durhie. It is stated that the disease is beginning to show itself in Sweden.

The worst fears are felt relative to the ravage of the potato disease in Ireland. A Dublin paper of the latest date says—

"There appears to be no longer any room to doubt that the failure of the staple crop of this country is complete; and that it will require prompt and energetic measures to meet a calamity which threatens consequences more disastrous than any from which Ireland has been afflicted for the last thirty years. The accounts from all quarters tell the same sad tale. The infection seems well nigh universal. Fields that present the most healthy appearance one day are the next discovered to be irretrievably ruined, the produce being unfit food even for beasts. A gentleman who farms extensively in the county of Meath, and who up to within the last few days was rather sceptical with respect to the prevalence of the disease, now states that he has been unhappily deceived, and that out of a large number of acres, which, one brief week since, were the theme of admiration, scarcely a sound potato can be found."

General Items.

Harvard University.—We learn that the Corporation of Harvard University, a short time previous to the return of Hon. Edward Everett from England, addressed to him a letter requesting him to consent to be put in nomination for the office of President of the University, in place of Hon. Josiah Quincy, resigned, and informing him that in that case he would receive the unanimous vote of the Board for the appointment, which, on the meeting of the Board of Overseers, would be laid before them for their confirmation. Mr. Everett has recently given an answer to the application, in which he has consented to receive the appointment.—*Boston Adv.*

Refusal to Deliver up the Kidnappers.—A communication was received from Governor McDowell, of Virginia, about the close of the last month, making known his purpose not to deliver up the five men indicted in Washington county, for kidnapping citizens of this State.

The plea set up by the Governor of Virginia for refusing to deliver up the kidnappers, is, that there is a law of that State which exempts and shields from such a process "persons under prosecution for treason, felony, or other *crime*, alleged to have been *committed in Virginia* and to persons in custody upon any execution or upon any writ or process." We shall not pretend to discuss the *legal* bearing of this provision; we leave that for those versed in the leading technicalities. But a common sense view must, it appears to us, show that Gov. McDowell, has placed an extraordinary construction on the phraseology of the law, and violated its plainest import, in order to make it serve as a plea for his refusal to issue a warrant for the arrest and delivery of the kidnappers. They are not charged with the commission of crime against the laws of Virginia. They have not committed an offence against those laws, nor are they "under prosecution" or "in *custody* upon any execution or upon any writ or process." The law, therefore, has no bearing upon the case whatever; yet upon this quibble, the Governor of Virginia sets at naught the law of Congress, the requisitions of the Constitution, and the very positions, that in a controversy with New-York his own State authorities so strenuously maintained. Under such provisions can it be wondered that the feeling of the free citizens of this State are embittered against slavery and slaveholders?

Gov. Bartley, as we understand, made a proper reply to the communication of Gov. McDowell, on the 3d inst. Whether it will have the effect to move him from his purpose, we have, as yet, no means of knowing. We have patiently endured a great wrong, and hoped justice, though tardy, would eventually be done to the violated law of our State. How much longer we are to submit, and how much farther the authorities of Virginia will go in order to screen her guilty citizens and trample upon the rights of innocent men over whom they have never had rightful jurisdiction, we cannot venture to surmise. But we err much, if those who have sanctioned these repeated wrongs, do not reap a bitter harvest.—*Ohio State Journal.*

Cutting of their own Noses.—A writer from Kentucky, to the Cincinnati Herald, says that the mob has more than trebled C. M. Clay's subscription list in his region. He stated that one slaveholder in his town has recently emancipated his twelve slaves, and another eight, making twenty cases of emancipation in one day. Mobocracy should remember, that "the blood of the martyrs is the seed of the church."

Sudden Death.—Rev. George Bourne, who has for some time been employed in connection with the Christian Intelligencer, entered the office yesterday, as usual, though feeling rather unwell, and in a short time after taking his seat, expired, probably, as is supposed, of an affection of the heart.

The War against the Press.—The mob at Lexington, Ky. having driven Cassius M. Clay and his paper out of that State, has afforded a pretext for the enemies of free discussion to recommend the same kind of proceedings against other offending journals. The Louisville Times urges the people of Louisville to approve, by public meeting, of the proceedings at Lexington, and to make the relinquishment of the editorial chair by George D. Prentice a condition of their continued support to the Louisville Journal. The Editor of the Journal, it appears, is suspected of entertaining abolition doctrines.

Slave Vengeance.—It was reported at Nashville, N. C. on Friday week, that Dr. L. A. Mills, of Rutherford county, was murdered by his negroes, at his gold mines in that county, the Sunday preceding. The story is pretty well authenticated. Mr. Phillips, of the same county, has also been killed by his negroes.

The Trust Slave, Emily.—This murderer of our children has been acquitted! It is now settled, by judicial precedent, that our property and life may be taken with impunity! Twice have we appealed to the laws, the justice, the mercy of our country, in vain! God defend us, and ours!—*True American.*

Well Answered.—The following is from the Nashville Gazette:

"We notice in a Kentucky paper the question, 'What right have the people of Cincinnati to a call a public meeting to express their sentiments upon the doings at Lexington?' By your leave we suggest that you have forgotten that the meeting at Lexington, in justification of its conduct appealed 'to Kentucky and the *world*.' It is but natural, then, that the citizens of Cincinnati, who abhor mob rule, should respond to the appeal. The next time the Kentuckians have an appeal of the kind to make, and don't want to hear anything expressed against them, they ought not to include '*the world*'—unless by that they mean only '*Kentucky*.' There are a great many kinds of people in 'the world.'"

Died.

At Little Compton, R. I. on the 9th of September last, Deacon THOMAS BURGESS, in the 75th year of his age.

The latter part of his life was somewhat eventful, and interesting to the friends of humanity. He was a member of the leading Church in this town about five and thirty years, and many and distinguished were his services in the Church, and strong his attachments to it—but his sympathy for the down-trodden slave ultimately proved stronger. In the early part of the Anti-Slavery movement, he became interested in the slave's cause; and as he heard, and read, and thought, and felt on the subject, and his knowledge of American Slavery and its connection with the churches of our country increased, he found that fidelity to his God and the slave, required of him an important work in his own loved Church. And long and earnest ly he labored with his brethren to bring them to a right state of feeling towards the perishing bondman. But his labors and prayers, his exhortations and entreaties, proved unavailing. And, nearly three years ago, he, with a number of others, withdrew from the Church—most of whom have since returned, not having sufficiently counted the cost. Previous to their return, the Church made some demonstrations of a spirit more favorable to Anti-Slavery—at which the old man's heart was filled with joy, and his former strong attachments to the Church warmed into new life and vigor. A conference was proposed and holden—an hour of great peril for one who came into the Church in comparative youth, and had grown old in its service.—But while others were seduced to return, with him religion triumphed. He could not be prevailed upon to meet them upon cold, compromise ground—nothing but a hearty engagement in the great work of redeeming the slave, could satisfy his noble soul. He continued to maintain the position of a come-outer, firmly believing that saving religion, so far from shutting out the poor, the outcast, and the enslaved from its sympathies, necessarily creates an interest in their behalf sufficient to prompt to energetic and persevering action. In this faith he lived to the end—still strengthening as the fatal disease advanced, and all earthly allurements and prospects receded—and died, rejoicing in the hope of a blessed immortality.—[COMMUNICATED.

Also, in the same town, on the 24th ultimo, Miss MARY WILBOUR, in the 80th year of her age.

She possessed a strong and active mind, coupled with an indomitable love of liberty and independence. Her heart was warm, and large enough to encircle with its sympathies her fellow humanity of every nation, color, and clime. Her independent spirit and active intellect led her to look beyond our clergy, in matters of religious faith and practice—yielding all homage to her Creator, and looking direct to Him for counsel and assistance, she was enabled to live a truly circumspect life. Unconnected with any of the church organizations of our land, living above the world's flatteries and frowns, and accustomed from childhood to think of the slave and his wrongs,—she hailed with joy the commencement of our Anti-Slavery enterprise—hastened to join our ranks, and thenceforward labored in the cause with alacrity and delight—trusting that she saw in this great and philanthropic movement, the day-star of deliverance arising to our manacled fellow-countrymen.—[COM.

NOTICES.

ANTI-SLAVERY LECTURES IN FALL RIVER.

A course of Lectures will be delivered by request of the Anti-Slavery Sewing Circle of this place, in the Berean Temple.

Theodore Parker, of West Roxbury, Friday, Nov. 14.
Mr. Wm. H. Channing, of New-York, Friday, Dec. 12.
Rev. Caleb Stetson, of Medford, Friday, Dec. 19.
John W. Brown, Esq. of Boston, Friday, Jan. 2.

All persons are respectfully invited to attend the meetings.

S. S. BUFFINGTON, *Sec'y.*

Fall River, Nov. 7th, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your diligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Gertrude K. Burleigh, *Sarah M. Douglass,*
Elizabeth J. Neall, *Margaret Jones,*
Olive Bacon, *Emily A. Winslow,*
Hannah L. Stickney, *Margaret Griscom,*
Mary T. Stickney, *Teresa K. Hallowell,*
Sarah Child, *Eliza J. Bias.*

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin:—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery working clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they prefer to purchase at the Fair.

Of the opposers of Annexation, we feel that we have a double *right* to ask aid: for have not our efforts aroused them to a sense of the danger and the wrong, and are not *their* efforts consequently due to awaken those who yet slumber over it? It is not more imminent now, than during all these years between 1835 and 1845, which they have slept away, while we watched and worked. Require, now, to others, the good for which we should scorn the thought of a return to ourselves. We desire only to give the advantage of our personal exertions and experience in making this requital as extensively beneficial as economy and knowledge of the ground can do.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS,
MARY G. CHAPMAN,
SUSAN C. CABOT,
ELIZA L. FOLLEN,
SARAH S. RUSSEL,
SARAH B. SHAW,
HELEN E. GARRISON,
LAVINIA HILTON,
ANNE WARREN WESTON,
MARIA LOWELL,
SARAH H. SOUTHWICK,
HENRIETTA SARGENT,
FRANCES MARY ROBBINS,
LOUISA LORING,
HANNAH TUFTS,
CATHERINE SARGENT,
M. A. W. JOHNSON,
CAROLINE WESTON,
ANNA R. PHILBRICK,
MARY YOUNG,
HARRIET M. JACKSON,
MARY F. ROGERS.
ELIZA F. MERRIAM,
CAROLINE F. WILLIAMS,
ABBY SOUTHWICK
MARY WILLEY,
MARIAN FULLER.
ANN R. BRAMHALL,
LYDIA C. PARKER.
HARRIETT P. STURGIS.

Boston, August 29, 1845.

GREAT LITERARY ENTERPRISE!

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The Weekly Volume; a Select Circulating Library for town and country. On the first Wednesday of January, 1846, commences, at Philadelphia, the second year of Smith's Weekly Volume, a select circulating library for town and country, on the plan of Waldie's, at a greatly reduced price, of a larger size, and new type.—Conducted by the original, and, for the first seven years, the sole editor of Waldie's Library.

The publisher has the pleasure of announcing that the success of this periodical is such as to insure its continuance upon a permanent footing. A probation of one year, during which more than one hundred thousand of our Weekly Volumes have spread over the land, has established us, we believe, in the good opinions of many; we hope to be confirmed in this pleasant position, and to acquire new friends and well-wishers. We may venture to assert, that there have been included in our past pages many books and essays of first-rate merit; there have been displayed wisdom, and wit, and humour—true poetry and story; knowledge has been mingled with lighter matter, and we trust made agreeable. We may the less hesitate to ascribe to the various works these eminent qualities, since they are mostly not productions of our own, but from the pens of authors of admitted talent, many of whom are well known, and some of them enjoying a high and undoubted celebrity.

Our plan embraces the publication of the newest and best books in the various departments of Travels, Voyages, Tales, Sketches, Biography and Memoirs, in short, the whole range of polite literature, and including translations made expressly for the work. The editor does not, however, sacrifice at the shrine of mere novelty in any of these departments. When a new book does not offer of the required character, he will, as before, extend his research among the numerous works which he has already within his reach, besides the many which are afforded by his regular importations from Europe. From the arrangements now completed, all books of merit or popularity come under his inspection

Poetry.

AUTUMN.

BY THOMAS HOOD.

I saw old Autumn in the misty morn
Stand shadowless, like Silence, listening
To silence, for no lonely bird would sing
Into his hollow ear from woods forlorn,
Nor lowly hedge nor solitary thorn;—
Shaking his languid locks all dewy bright
With tangled gossamer that fell by night,
Pearling his coronet of golden corn.

Where are the songs of Summer?—With the sun,
Opening the dusky eyelids of the South,
Till shade and silence waken up as one,
And Morning sings with a warm odorous mouth.
Where are the merry birds?—away, away,
On panting wings through the inclement skies,
Lest owls should prey
Undazzled at noon-day,
And tear with horny beak their lustrous eyes.

Where are the blooms of Summer?—In the West,
Blushing their last to the last sunny hours,
When the mild eye by sudden Night is prest,
Like tearful Prosperpine, snatched from her flowers
To a most gloomy breast.
Where is the pride of Summer—the green prime—
The many, many leaves all twinkling?—Three
On the mossed elm; three on the naked lime
Trembling—and one upon the old oak tree!
Where is the Dryad's immortality?—
Gone into mournful cypress and dark yew,
Or wearing the long gloomy winter through
In the smooth holly's green eternity.

The squirrel gloats on his accomplished hoard,
The ants have brimmed their garners with ripe grain,
And honey-bees have stored
The sweets of Summer in their luscious cells;
The swallows all have winged across the main;
But here the Autumn melancholy dwells,
And sighs her tearful spells,
Among the sunless shadows of the plain.
Alone, alone,
Upon a mossy stone,
She sits and reckons up the dead and gone
With the last leaves of a love rosary,
Whilst all the withered world looks drearily,
Like a dim picture of the drowned past
In the hushed mind's mysterious far away,
Doubtful what ghostly things will steal the last
Into that distance, gray upon the gray.

O, go and sit with her, and be o'ershaded
Under the languid downfall of her hair;
She wears a coronal of flowers faded
Upon her forehead and a face of care;—
There is enough of withered everywhere
To make her bower—and enough of gloom;
There is enough of sadness to invite,
If only for the rose that died—whose doom
Is Beauty's—she that with the living bloom
Of conscious cheeks most beautifies the light;—
There is enough of sorrowing, and quite
Enough of bitter fruits the earth doth bear—
Enough of chilly droppings for her bowl;
Enough of fear and shadowy despair,
To frame her cloudy prison for the soul!

THE FALLEN LEAVES.

BY MRS. NORTON.

We stand among the fallen leaves,
Young children at our play,
And laugh to see the yellow things
Go rushing on their way:
Right merrily we hunt them down,
The autumn winds and we,
Nor pause to gaze where snow-drifts lie,
Or sunbeams gild the tree;
With dancing feet we leap along,
Where withered boughs are strewn,
Nor past nor future checks our song,
The *present* is our own.

We stand among the fallen leaves,
In youth's enchanted spring—
When hope—who wearies at the last—
First spreads its eagle wing:
We tread with steps of conscious strength
Beneath the leafless trees,
And the color kindles in our cheek,
As blows the winter breeze.
While gazing towards the cold gray sky,
Clouded with snow and rain,
We wish the old year all past by,
And the young spring come again.

We stand among the fallen leaves,
In manhood's haughty prime,
When first our pausing hearts begin,
To love the olden time;
And as we gaze, we sigh to think
How many a year hath past,
Since 'neath those cold and faded trees,
Our footsteps wandered last—
And old companions, now, perchance,
Estranged, forgot, or dead,
Come round us, as those autumn leaves,
Are crushed beneath our tread.

We stand among the fallen leaves,
In our own autumn day,
And tottering on with feeble steps,
Pursue our cheerless way—
We look not back—too long ago,
Hath all we loved been lost,
Nor forward, for we may not live
To see our new hopes crossed:
But on we go—the sun's faint beam,
A feeble warmth imparts,
Childhood without its joys returns,
The present fills our hearts.

From the Dublin Nation.

OUR FAITH.

The slave may sicken of his toil,
And at his task repine—
The manly arm will dig the soil
Until it reach the mine;
No toil will make the brave man quail,
No time his patience try,
And if he uses the word "to fail,"
He only means—"to die."

What is a year in work like ours?
The proudest ever planned—
To stay Oppression's withering powers,
And free our native land!
Oh! many a year were bravely past,
And many a life well lost,
If blessings such as these, at last,
Were purchased at their cost!

The seed that yields our daily bread
Not for a year we reap,
But when the goodly grain we spread,
We hold the labor cheap—
Yet ere the winter's snow appears,
Must other seeds be sown,
For man consumes the golden ears
As quickly as they 're grown.

Not so the harvest Freedom yields,
'Twill last for ages long,
If those who till her glorious fields
Be steadfast, brave, and strong;
Shall we, then, hopelessly complain,
Because its growth is slow,
When thousands die before the grain
Is ripened, which they sow?

Miscellany.

From "The Kosmian," an unpublished work.

AHMED'S LETTERS.

[CONCLUDED.]

Again, it would increase the elements of internal disorder and jealousy, and sow the seeds of final disunion. The opposing interests, habits, and principles of the North and South, cannot be long reconciled to each other, or stand in juxtaposition without conflict. When the electioneering excitement shall have produced its reaction, the dupes of political sophistry will begin to be indignant at the cheat; and they will come out against it—unless the North is wholly subdued, and made really an appendage and organ of the South—which cannot be done in one day; for the North is, in the main, true and staunch. The only difficulty is, that it is kept in such strong armor of dollars and cents, there is no such thing as getting into it. But, in the event alluded to, public virtue would be undermined, free labor would be degraded, the standard of national morality would be immensely lowered, corruption would lead to weakness—and weakness would soon find the downward steps to final ruin. This is no idle speculation. There is nothing can long sustain a people, however rich, or powerful, or enlightened they may be, if the principle of honor, of integrity, of high heroic virtue, be wholly wanting. All history—all experience—shows that when the public heart has become corrupt, the nation has begun to decay. I believe not that nations, like individuals, must have their limited period of growth, decay, and dissolution. If I could believe such a doctrine at all, I should see in this nation fearful signs of approaching fate; but such an idea is contrary to the great law which is interwoven in the destiny of man, and which binds him to the necessity of infinite progress. True, some fearful mistakes have been made; and nations have been immolated on the funeral pile of their accumulated sins; but the present, and the future, must learn the lessons of the past. Let the nation cherish purity, and justice, and truth, and it shall live; for these are eternal.

Again, it will be made the avenue to future conquest and aggression. A nation that has forfeited her good faith can have no character to lose, and piracy on the high-seas, may consummate her course of domestic, social, and international piracy. The subjugation of Mexico, is, even now, openly talked of; and the rich temples, and golden images of that country, are pointed out by the leaders as stimulants to the cupidity of lawless adventurers.

Is this Republic, then, to be not only a nation of slave-breeders, but must it also become a nursery of robbers and pirates?—for what better is he than a robber and a pirate, who goes forth to spoil his neighbor, with no higher motive than the love of gain? Is the public virtue to be increased in this way, or the great heart of the nation to be strengthened? Are the scenes of feudal times to be brought up anew, and re-enacted in the heart of this Republic, and in the middle of the nineteenth century?

Again; it will involve the country in war; and war has, even now, been declared by Mexico. Sneer not, proud American, but rather remember the Seminole war, where, in spite of your blood-hounds, millions of money, and thousands of human lives, were wasted, to subjugate a handful of Indians—who have never been subdued, even yet! But will the powers of Europe look on quietly, and see the dismemberment of a Republic? for not only is Texas dismembered, but two other States, which American rapacity is grasping. But a war with Mexico will be no contemptible affair; for she will be in the right, her enemies in the wrong. How will these Republicans do battle in behalf of Slavery? They should have faces cold and stony as the Sphynx, lest the blood which has flowed in direct currents from the Pilgrim fountains, should force itself upward, and mantle their cheeks with the burning blush of shame; until, looking upon each other, their knees would smite together in mortal agony, at the speaking evidence of their guilt. Then shall come forth the champions of right, with their smooth pebbles from the brook; and the boasting Goliaths shall be laid low; for God is *not* on their side.

The true policy of this country is peace. In peace her resources are to be developed, her character elevated, the basis of her institutions established, and her duties to mankind fulfilled.

Could she but perceive the true end of her being, she would read therein a mission to the ages, and the nations—she would see herself destined to be the great exponent of human liberty, showing the absolute value of man, as man—demonstrating that the hand-laborer and the king, are intrinsically equal—both standing on the same great level platform of humanity. This is her peculiar mission; and for this the Declaration of Independence is her diploma. But if she is false to her trust—if she becomes corrupt, and wantonly presses downward to the gulf of irretrievable ruin, how will the less-favored nations taunt her with bitter mockery: "Art thou also become weak as we? art thou become like unto us! How art thou fallen from heaven, Oh Lucifer, star of the morning!"

Again; it would give a fatal preponderance to the slave-power, which has long governed this country.

Let it be remembered that the South, though far in the minority, has held the reins of the Government, and swayed the destiny of the nation almost the entire period of fifty years. One word will explain to thee how this is effected. By a law of the nation, slave property is represented in the national councils—that is, five slaves rank equal to three free men of the North—so that a planter having one hundred slaves, would be entitled to as much weight in the Senate as sixty freemen of the North. Now, when forty-three new slave States, as large as that of Massachusetts, shall have been erected, and there shall be a representation of five or six millions of slaves, there will be no longer need of all the bullying, which has disgraced the Capitol for years past—there will no longer be an enemy to contend with; for the North must either sink down into a state of degrading vassalage, or seek for Freedom in disunion.

Again; it will indefinitely enlarge the boundaries of Slavery, and tend to make the institution perpetual. This has, indeed, been THE GREAT PRINCIPLE which has lain at the base of all Southern action on the subject—the grand lever which has moved all Southern influence. This policy has been openly avowed by nearly all the great leaders of the enterprise; and yet, with the fact of their assertions staring them full in the face, Northern men affect to disbelieve. Do they think these men are fools, that they should struggle, and bully, and wrangle, for years, with a concentration of zeal which has swallowed up all other interests, unless they well knew why? General Lamar, late President of Texas, has given us some light on this subject, which we should do well to profit by. He says that, in case of non-annexation, from the proximity of Mexico, the insecurity of negro property would be infinitely increased; and, consequently, the tide of emigration from the Southern States would be arrested; and, at the same time, the influx of emigrants from Europe, which has been continuous and great, would vastly increase—and in proportion the anti-slavery spirit would extend itself—until it should become paramount, and then an emancipation act might safely and peaceably be established through the ballot-box. This he thinks more than probable, and he further says that if Texas should abolish Slavery, the institution could not be sustained *in the old and worn out States of the South for fifty years!* Are Anti-Slavery men deaf to these assertions, made by one who knew all the facts in the case—who was acquainted, not only with the localities, but the spirit of the people? The General proceeds to urge Annexation, because it "would give stability to their domestic institutions, and thereby save them FOREVER, from the unparalleled calamities of abolition." I know that it is said by some persons, with Messrs. Jay and Walker at their head, that there will not be a single slave the more, for all this accession of slave territory, but there will, on the contrary, be a gradual tendency towards manumission. Are these persons aware of the absurdity they are rushing into? When did the increased demand ever tend to lessen the supply? Do they not know that, so far from this, in all commercial relations, the demand always regulates the supply? A regular trade has long been kept up with Cuba, in slaves, which had been imported from Africa; and when this great market is fairly open, and the strength of the South is superadded to their own, will this trade diminish; will there not, on the contrary, be a fearful increase?

And shall not this country be mainly accountable for all these evils?—for the desolating wars of conquest which scourge Africa—for the wasting flesh and whitening bones which mark the path of the coffle over the desert, and which we have seen together, and lamented over, O, my friend, without ever dreaming that the ultimate destination of the wretched survivors, was this promised land of liberty!—will she not be accountable for all the increasing horrors of the middle passage, and for the robbery of uncounted souls of all right in themselves, or in their own bodies? The destiny of millions is now committed to her hands. If she is false, she plunges the suicidal knife into her own heart!

Can it be too late to act even now? Can it ever be too late, while aught remains to do? Were this my country I would go abroad into the streets and highways, through wood, prairie, and wilderness, and cry aloud, without ceasing. I would call upon every man who loves liberty—upon every man who loves right—to come out and help me! Are there not *twelve* righteous men to save this nation? Nay, if there be but one LOT, in God's name, let him COME OUT.

I must close this hastily, begging forgiveness for its great length; yet knowing that no question touching human rights, can be indifferent to thee—and so I throw it and myself into the arms of thy love.

Salem-alik. Thine ever,
AHMED EL KORAH.

EXTRACTS FROM FOREIGN PAPERS.

A friend in London has sent us some extracts from various papers, relative to a recent contest for a member of Parliament from Southwark. Most of our readers will be entertained with them. Mr. Miall was introduced to the electors by some person whose name does not appear in the extract:

He said:—Electors and non-electors of the borough of Southwark, I feel much pleasure in introducing for your acceptance as a fit and proper candidate (cheers and groans) to represent you in the Commons' House of Parliament, Edward Miall, Esq. He is a man emanating from your own class; and he is a man of honest and upright integrity. I have long known him as a private friend; and I have always esteemed the works of which he has been the writer for many years, on the subject of civil and religious liberty. (Cries of "Molesworth forever," and loud cheers.) His principles are not of the selfish order; but they are those of an expanded mind, which would give to the whole British community the same privileges which he asks for himself. It has been most ably demonstrated, at the various meetings which have been held in the borough, that his sentiments and principles have met with a growing approbation. (Cries of "no parsons!") He wished most fully to do unto others as he would be done by. (Groans, and cries of "Molesworth forever.") He draws his sentiments and principles from the fountain of truth—the Scriptures themselves. (Great noises and rioting; but amidst the din we still heard the speaker.) Mr. Miall knows no intermediate power—no paid State clergy. He is not of the pay-all school; but of the pay-none school. He is for those high and expanded principles which do honor to our common humanity, because his head and his heart respond to each other, and are employed in doing good to the lower classes of the community, who have been too long looked upon with contempt. He is desirous of raising them to that position in society which he has himself attained. It is true, Mr. Miall is for universal suffrage, and so was Sir William Molesworth seven or eight years ago, but Sir William has deserted his principles. He was first a Universalist, but he is so no longer. He has changed his principles to suit a particular class of electors of the borough, who are opposed to universal suffrage. And now for the ecclesiastical story. Our friend, Mr. Miall, advocates, on the purest principles, and, in doing so, he represents a very large class of British Christians, who entirely sympathize with him on all points connected with the voluntary system. (Groans, and cries of "Turn him down.") Mr. Hawes has cried out, "shame on the placardists;" but I say "no shame." We have been taunted with being unable to bring proof of the infidelity of Hobbes—we have been dared to do it; and we have done it nobly. (Cheers, and cries of "*Lay* down.") We have quoted the highest authorities and writers during the last century, down to the time of Sir James McIntosh, who have all, more or less, proved that Hobbes was not only a tyrant and a centralizer in politics, but an infidel in religion. (Cheers and groans.) There is no common interest between Mr. Miall and Sir W. Molesworth—the one is for the pay-all system, the other for the pay-none system; and yet we have been falsely accused of professing to carry out one common object with Sir William and his friends. We deny the accusation. We are for liberty in its fullest sense, for civil and religious liberty, not for ourselves alone—for all. We ask nothing for ourselves which we would not give to every man. With these sentiments I have the honor to propose for your acceptance Edward Miall, Esq. (Cheers and uproar.)

Mr. J. M. WEBB with great pleasure seconded the nomination of his friend, Mr. Miall; and he did so for the honesty and ability with which he maintained those principles he had so long cherished. He was a consistent friend of civil and religious freedom, as well as a consistent advocate of the principle of free trade, and if the electors should return him to Parliament, they would find him ten years hence the same as he was now, for there was no change of sentiment with him. (Groans and cheers.)

Sir WILLIAM MOLESWORTH then came forward to address the people. He was most enthusiastically cheered by his friends and supporters; but the coalies and broomites were outrageously vociferous in their denunciations of the honorable baronet for his editorial delinquencies. Amid the din of noises, Sir William said: Of the three candidates who aspire to the honor of representing you in Parliament, the lot has fallen upon me first to address you. I entreat a patient hearing whilst I endeavor, as briefly as I can, to explain my political principles. If you approve of my principles, it will be your duty to elect me; if you disapprove of them it will be your duty to reject me. For nine years I sat and voted in the House of Commons as a Radical. To those principles I still adhere, and intend to adhere. (Cheers.) Are you for or are you against Radical principles? (Cheers.) I will put the question more distinctly. Are you in favor of free trade? Are you opposed to all protecting duties? Would you extend your commerce—exchange your manufacture for the productions of every climate, so that your manufactures may flourish, and the laboring classes be prosperous and happy? Do you desire a repeal of the corn laws? (Cheers.) Do you wish for cheap food—for abundant food for our daily increasing population? According as you answer these questions, yes or no, so should you vote for or against me. ("Molesworth forever!") For I have always been a free-trader. (Cheers.) I have supported every measure calculated to extend the commerce and unshackle the industry of this country. As a staunch free-trader I should take my seat as your representative in the House of Commons. (Cheers.) Again, are you in favor of religious liberty and equality? (Cries of "No Tories!") Do you agree with me in thinking, that neither the State nor society ought to interfere with the religious belief of any man? that all creeds, sects, and religions—that Protestants, Catholics, and Dissenters, Jews, and Christians, should be treated in every respect alike? (Cheers.) If you hold these opinions, then it is your duty to vote for me. For, throughout the whole of my public and private career, in every thought, deed, and word, I have been true to the principles of religious liberty and equality. Again, would you do justice to Ireland? I have proved that I would by every vote that I have given on Irish affairs. I have proved it since I came into this borough. I might have avoided all the danger of this contest, if I would have shrunk from the side of justice to Ireland. I was asked how I should have voted with regard to the late grant to Maynooth. I might have evaded that question. I might have said that I was not in Parliament when that measure was passed—that it was settled and gone by. I felt, however, that it was my duty to you honestly to state my opinions with regard to that grant, and I felt that in justice to Ireland I must have voted for it. For this declaration I have been violently assailed by one section of the liberal party. My opinions remain unshaken, and for reasons which I will shortly state. The great majority of the Irish nation have adhered to the religion of their forefathers, and are still Catholics. The piety of those ancestors bequeathed vast property for the maintenance of the Catholic religion, and for the instruction of the Catholic priests. That property has been alienated—not to the uses of the State, nor for the benefit of the whole Irish nation—but to the support of a religion in which seven-eighths of the people utterly disbelieve. As some slight compensation, perhaps, for this great wrong, the Irish parliament granted a small sum of money, not to maintain the Irish priests, but to educate them—to render them fit for the performance of their duties. After the union of Great Britain and Ireland, this grant was considered as a sort of contract. It was continued from year to year. It had become inadequate for its purpose, and last year it was proposed to make it sufficient. Now, I ask, could the House of Commons, with propriety, have rejected such a proposal? Would not the refusal of this grant have been considered as tantamount to a declaration of hostility towards Ireland? Would it not have confirmed the assertion of the agitator, that there was no justice to be obtained from England? Would it not have lent force to the cry of a repeal of the Union? I answer, it would. I am opposed to the repeal of the Union—no one more so, but then I say, do justice to Ireland; destroy her monster church, the reproach of England; and when you have done this, then, and not till then, refuse the small grant to Maynooth. These are briefly my opinions as a Radical—upon them rests my only claim for your support. If you approve of them—if you are in favor of free trade—if you desire a repeal of the corn laws—if you are friends to religious liberty and equality—if you are for the progressive reform of the institutions of your country; and lastly, if you would do justice to Ireland, then give me your votes. But if, on the contrary, you are opposed to free trade, if you love the corn laws, if you would resist extension of suffrage, triennial parliaments, and vote by ballot; if you are in words only, but not in deeds, the friends of religious liberty and equality; and, lastly, if you would offer a deadly insult to Ireland by proposing the rescinding of the grant for Maynooth, then I am not the man fit to represent you. I recommend you to select one or other of my antagonists. Now a few words with regard to those antagonists. First, with regard to Mr. Pilcher. Mr. Pilcher is a Tory. I say it with every respect, for he has as much right to his conscientious opinions as I have to mine. Our opinions are diametrically opposed. There is a fair, upstanding fight between us, which the poll of to-morrow will decide in my favor. But it is not merely on political grounds that Mr. Pilcher claims your support. He lays claim to it on account of the local good that he will do to the borough. In this respect, Mr. Pilcher far outbids me. I can only promise to attend to your parliamentary business. Indeed, it would be contrary to my principles. It would seem to me a species of corruption to attempt to bias your votes by any promises of pecuniary benefits to yourselves, either individually or collectively. Magnificent are the promises which Mr. Pilcher is reported to have made. He is reported to have said that he would maintain all the hospitals, support all the dispensaries, and contribute to all the charities with which this borough abounds; that he would cleanse your borough of everything filthy; that he would build docks for all the steam vessels, that he would accomplish wonders with regard to the river Thames. Thus, Mr. Pilcher would buy you; take care (to use a popular expression) that you are not sold. Now a few words to the friends of Mr. Miall, and to that gentleman himself. Many amongst you, I know, are honest and sincere men, for whose characters I entertain unfeigned respect. Between your opinions and mine, the practical difference has always seemed to me to be of small amount. I have, therefore, from the beginning of this contest, deeply regretted the division that exists between us. I wished that our united forces should do battle to the common enemy. I offered to agree to any fair compromise. I promised to retire from the field if I were the weaker, and to give all the assistance in my power to your candidate. These offers your candidate rejected, and the contest went on. Still I hoped that no angry feelings would arise between us; I trusted that we should abstain from personalities towards each other, and that this would be a calm contest of reason. In these, my hopes, I have been disappointed, and for that disappointment I am not to blame. Not one word of disrespect, not one single syllable of reproach did I utter against your candidate till I was assailed—

A voice from the hustings exclaimed: "You began."

Sir WILLIAM MOLESWORTH: What? How? The same voice: "You called Mr. Miall, reverend."

Sir WILLIAM MOLESWORTH, (laughing): And is that a term of reproach? (Laughter.) I repeat, not one word of reproach did I utter till I was assailed. When struck, however, I am ever ready to strike in return. Who struck the first blow? You, Mr. Miall! You quitted the high ground of argument. You descended into the arena of abuse. You accused me of dishonesty on account of my opinions with regard to Maynooth; you taxed me with insincerity because I possessed property in the Church of England; you called upon the dissenters of Southwark to shrink with horror from my opinions; you attempted to excite religious rancor and animosity against me; like an inquisitor of old, you presume to question me on my religious belief, and to summon me before the tribunal of your private judgment. I am glad to meet you here to-day, face to face, to answer you, to scoff at your pretensions, and to bid you defiance. I tell you, in the name of religious liberty and equality, that no man has a right to interfere with the religious opinions of another man—that no man has a right to question or blame the belief of his neighbor. I tell you that, in your conduct and language towards me you have been untrue to the great principle of religious liberty—you have been without that charity which is of the essence of religious liberty. You have denounced me as the editor of the works of Hobbes, of Malmesbury. Electors, I am proud of the fact. I will rest upon it a claim to your support, in opposition to the claims of Mr. Miall. He is the editor of the *Non-Conformist*. I am the editor of Hobbes. To compare the two works together, would be like comparing the vastest mountain on the earth's surface, with the smallest mole-hill. The works of Hobbes will last more centuries than the *Non-Conformist* will days. The writings of Hobbes will live as long as the Anglo-Saxon race and language. They will be read age after age, by the studious amongst the millions of our race, who will people the two Americas, and the islands of the Southern Ocean, and who will wonder at the ignorant and the bigoted herd who dared to assail so great a master of thought and language. As one of that herd, it is your only chance, Mr. Miall, of escaping oblivion. When I commenced this contest, I was told by one of Mr. Miall's admirers, that he was a retired and accomplished student, skilled in literature, a lover of learning and wisdom, an acute reasoner, an able writer, and in every way well fitted to instruct the nation through the public press. I did believe all this, and I felt almost ashamed of entering into a contest with such a person. Now, I ask you, electors, has Mr. Miall's conduct with regard to Hobbes, been in conformity with the character I have just given? If you, Mr. Miall, had any love of learning, any regard for the literature of your country, any reverence for the wisdom of past times, any admiration for beauty of language, vigor of expression, vigor of logic, and boldness of reasoning, though you might, like myself, deem many of Hobbe's opinions erroneous, though you might reject the whole of his doctrines, yet you would have accorded praise, not blame, to me for enabling the student to peruse the works of one of England's most illustrious authors. No; like that Mahometan warrior and bigot, who destroyed the wisdom of ages, you would burn every work, and consume all literature that in the slightest degree was at variance with your limited notions—with your own koran. You have denounced me as the editor of an infidel work; I have challenged you, and again challenge you to make good your assertions. I have called upon you to point out one Infidel passage, one single sentence derogatory to Christianity, in the works of Thomas Hobbes, of Malmesbury. Have you, or have you not, read those works? If you have not read them, what right have you to say that they are Infidel productions. (Mr. Miall, who was standing so close to Sir William as even to touch his arm, by reason of the pressure of the crowd, here made a remark, to which Sir William Molesworth immediately replied.) If you have read them, then point out one Infidel passage in them, one single sentence hostile to Christianity. I defy you to it. You have shrunk from the attempt. You have indirectly acknowledged that no such passage can be found in those works. Would it not have been manly and courageous to have acknowledged your error, to have said that you had never read those works, and that you had been misled with regard to them? Instead of doing this, you have had recourse to subterfuge. First, you have talked about Gibbon. Now tell me, acute logician, able reasoner, what has Gibbon to do with Hobbes, or Hobbes with Gibbon? Two minds more dissimilar can hardly be found than the philosopher of Malmesbury, and the historian of the Roman Empire. Would you, the lover of knowledge, not only destroy the works of our greatest dialectician, but the writings likewise of our greatest historian? Would you consign to the same flames the Leviathan, and the Decline and Fall of the Roman Empire? 2dly. You have insinuated that some of Hobbe's opinions lead to Infidelity. Prove it, I say. Now, I ask, is there a single work renowned in science, in literature, or in art, against which a similar charge has not been brought by some narrow-minded bigot? It is a well-known historical fact, that every great discovery in astronomy, in natural history, in chemistry, or in any of the physical sciences—that everything which has made us better acquainted with the heavens, with the earth, and with human nature—that every acquisition of knowledge which has tended to elevate humanity, every attempt at free inquiry—every effort to shake off the trammels of authority, has been successively attacked by the ignorant and narrow-minded, as leading to Infidelity. Under this malignant and accursed plea, some of the greatest spirits of the human race have been persecuted and slain. Socrates was put to death as an Infidel—he who first said there were antipodes was burnt. The followers of Copernicus were persecuted as disbelievers; and the great Galileo, on bended knees, was compelled to assert that the earth was immovable. Bacon and Descartes were taxed with irreligion; the doctrines of Locke were said to lead to materialism. Newton was accused of dethroning the Deity for the discovery of the law of gravitation; a similar charge was made against Franklin for explaining the nature of the thunderbolt. Priestley's library was burnt, and his person endangered, on account of his religious opinion—and, in our own days, Buckland, Sedgwick, and the other geologists, are accused of overturning revelation by their discoveries with regard to the past existence of the earth. In short, in all ages, and among all nations, Infidelity has ever been the war-cry which the base, the ignorant, the intolerant, and the canting tribe have raised against the great, the noble, and the generous spirits of the human race. That cry, you, Mr. Miall, have attempted to raise against the works which I have edited. I now again solemnly call upon you, before these, the electors of Southwark, whom you wish to represent in Parliament, I challenge you to make good your assertions. If you shrink from the attempt, or fail—as fail you will—then I accuse you, before your fellow-citizens, of having brought this charge against me for base electioneering purposes. I brand you as a calumniator—and appeal to the poll of to-morrow. (Great cheering from Sir William's friends.)

Mr. PILCHER next presented himself, and was received with a stunning volley of cheers from his friends, the coal-heavers, and a fire of yells and hisses from the rest of the mob. The supporters of Sir W. Molesworth appeared resolved to pay off in the same coin the interruption which their favorite candidate had received during his address, and all parties amicably concurred in manufacturing so frightful an uproar, that, although the honorable candidate considerately elevated his voice, in the very ears of the reporters, who were stationed close to him, only detached sentences of his speech could be gathered. He submitted to them that a commercial man was best fitted to represent such a constituency as that of Southwark. Surely, he observed, out of the five or six thousand electors which Southwark contained, one of them at least could be found worthy of being their representative in Parliament, without seeking amongst those who were strangers to the borough and its interests. He knew the wants of the borough, and he had had a better opportunity of becoming acquainted with them than either of the other candidates. He had lived among the inhabitants, and had performed the duties of the various offices which it had fallen to his lot to be elected to; for he was proud to say that he had served in various capacities, not in Southwark alone, but in both London, and the county of Middlesex. He had considered it his duty to come forward in the service of his country when called upon so to do. (No go; we wont have you.) He had been a strenuous supporter of the various charities of the borough, of its dispensaries, and its hospital. (Frantic vociferations from the coal-heavers, which the honorable candidate gracefully and gratefully acknowledged.) Some persons had called him a Tory, and others had called him a Whig, but he would tell them what he was—a true and liberal reformer of every abuse that could be shown to exist in the country. (Sceptical "Oh, oh's!" from some of the crowd, and shouts of delight from the believing coal-heavers.) At all times he would maintain the independency of the electors. The poor-law should have his utmost attention, and he would do everything in his power to alleviate the pressure upon the poor man, by giving support to the extension of trade and commerce. So also the question of the corn-laws should have his best attention, (as we understood the honorable candidate,) and he would do all in his power, not only to extend the trade generally, but locally, to benefit the borough by the introduction of that which he hoped and believed was not far distant, extensive docks in Southwark. (Cheers.) He regarded with jealousy and suspicion any interference with the Protestant religion of this country, handed down to us as it had been from the earliest ages, and he hoped he should live to see the fulfilment of the strong desire expressed by George III. "that every child of seven years of age should be able to read the Scriptures." With respect to the Maynooth grant, if an opportunity offered, he should be a strenuous supporter of the repeal of the grant, (loud cheers,) and not that grant only, but the grant for the education of Jesuits and not for the general education of the people. With respect to the income-tax, he believed a property-tax would be far better, and he should much like to see a repeal of the assessed taxes, which pressed so unequally upon every class of the people. He was also friendly to a probate and legacy duty upon real property. The sale or conversion of the crown-lands would give, according to a late calculation, £6,000,000, which would relieve the people from those taxes which he had mentioned as pressing injuriously upon them. The electors had now to decide which of the three candidates before them was best calculated to serve the borough in Parliament—the rejected of Cornwall, or one who had just emerged from his closet, or the man who was one of the inhabitants of the borough, and had always been among them. The honorable candidate concluded by exhorting the electors to come early to the poll to-morrow, and expressing his sense of the support he had received, and the peculiar gratification he felt at being able to say that his cause was advocated by the ladies. (The conclusion of the speech was received with ecstatic delight by Mr. Pilcher's grimy friends, and a storm of disapprobation from the rest of the crowd.)

SOUTHWARK AND RELIGIOUS REPROACH.—The voluntary system of church government, of which Mr. Miall is the champion, and the dissenters the aggrieved supporters, is founded upon the uncontrollableness of man's belief and on the right of every man freely to entertain and act on his own religious opinions. In direct opposition, therefore, to the very principles for which Mr. Miall and the dissenters profess to battle, in defiance of charity, in degradation of our national renown, better founded on such worthies as Hobbes than on Marlboroughs and Wellingtons, the non-conforming editor has been assailing Thomas Hobbes as an infidel, and holding up Sir William Molesworth to religious opprobrium because he has edited his works. Thomas Hobbes an infidel! That is, an unfaithful man—a man in whom no confidence can be placed, who scorns his God and contemns his fellows! Why, a truer man, a man more sincere and honest, never broke bread in England; and for a dissenter to enlist religious bigotry against Sir William Molesworth on account of his having edited the works of such a man, is the most scandalous appeal to vile prejudices in opposition to the dissenting creeds and dissenting sufferings that we ever heard of. They who conspire to make it prove that they are slaves in heart and mind, and that they have learnt nothing from the persecution they have undergone as nonconformists, but how to wield the dreadful weapons from which they have suffered. It makes us almost dread that the spirit of persecution is natural to them, and almost inclined to say that they were properly kept in slavery by test acts as the only means of preventing their being unscrupulous tyrants. In the name of the good cause of liberty, utterly desecrated by such Miall-dissenting appeals, we feel called on to reprobate this use of religious bigotry and religious persecution as a means of securing its success in Southwark.—*Brighton Guardian.*

YANKEES AT THE SOUTH.

The following is from a letter in the Herald. It is full of meaning:

At about twenty miles from Washington, we left the cars at the "Laurel Switch" with a view of crossing by the Laurel factory to the camp ground. After a walk of a very long mile, we came upon a village of apparently five or six hundred inhabitants. Its aspect was totally distinct from that of the usual tumble-down, struggling, starveling, poverty-stricken villages of the South. It was compact, fresh, and had all the air and comfort about it of an enterprising settlement. The houses were of brick, clean and commodious. The streets were clean—the inhabitants were clean—the whole aspect of the village and the fields around was clean. The universal Yankee was at the bottom of the secret. In the midst of the village there stood one of the largest cotton factories we have seen—four stories high, and longer than the Astor House. The bell was ringing in the cupola as we passed along, and as if by magic, from every direction, groups of young women and boys came flocking to the great entrance. They were coming from breakfast to resume their work at the spindles and the looms. In addition to boys and men, they employ about three hundred girls in that factory. Besides this there are several factories of machinery in the village—one of cotton machinery, all of them employing together about four hundred men. And all this comes of an enterprising Yankee named Capen, who established the Laurel factory some dozen years ago. After passing the village we met an intelligent countryman going in with a basket of eggs and a handful of chickens, and the following conversation ensued between us:

"Going to market, I suppose, sir?"

"Yes, sir, going to the Laurel. We get as good prices for our truck at the Laurel, as we do in Washington, and its ollers the cash down. Them fellers at the factory never say credit; and you can't bring 'em too much truck."

"And you always get good prices?"

"Ollers! They pay you right down on the nail. *It's helped this country a heap, I tell you.* They ollers have money, somehow, the Yankees do. Why, sir, ten years ago this country was starving to death. All that could rake and scrape enough to go out to the West, were packing up and moving off. But since that factory's been put up, there is no more moving. We can get money now any time. Why, sir, there is one old woman, and her little boys, that made a hundred dollars this summer, a sellin' blackberries and huckleberries at the Laurel. And they ollers pay you the money down. Them fellers is ollers got money. Wheat and corn, sweet potatoes, chickens bacon, eggs, potatoes, milk, cheese, butter, why, they buy everything, and are glad to see you, and they pay you the money down—they ollers have the money at the factory. I'm just as sure of the money for my truck that I get, as if I had it in my pocket. They ollers have money, them fellers do."

"I am glad to hear so good a story of the Yankees, my friend. Is there not another factory in the neighborhood?"

"Yes, sir; the Laurel is the big prong of the Patuxent, and a mile lower down, they are putting up another big factory of the same sort. Them Yankees ollers have money, somehow. They are a great help to a country, any how; you can't stop 'em from going ahead. They ollers have money, and they pay you right down on the nail; and if you don't like paper money, they'll give you the silver. They ollers have both kinds."

A REMARKABLE MAN.—At a temperance meeting held not long ago in Alabama, Col. Lehmanousky, who had been twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said:—

"You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt, I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and eyes, and nostrils, and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood! Do you ask how I could have survived all these horrors? I answer, that to the kind providence of God, I owe my preservation, my health and vigor, to this fact—that I never drank a drop of spirituous liquor in my life; and, continued he, Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6000 survivers who safely returned from Egypt, were all of them men who abstained from the use of ardent spirits."

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*
BROUGHTON MEADOWS,
Northampton, April 14, 1844.

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The winter session will commence on the third day of the 11th month, (Nov.) next. For references and other particulars, address the subscribers, Kennett Square, Chester County, Pa.

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LEWIS LAMBORN.

*Kennett